

TARTEEB

Arz-e-Murattib	4
Taqdeem	6
Ta'aruf-e-Qur'an	13
Surah Al-Fateha	31
Surah Al-Baqarah.....	153





ARZ-E-MURATTIB

Qur'an Hakeem nau-e-insaani ke liye Allah Ta'ala ka aakhri aur takmeeli paighaam-e-hidayat hai, jise Nabi aakhiruz zamaan Muhammad Rasool Allah ﷺ ki daawat-o-tableegh mein markaz-o-mahwar ki haisiyat haasil thi. Aap ﷺ ne is Qur'an ki bunyaad par na sirf duniya ko ek nizam-e-adal-e-ijtemayi ataa farmaya balke is aadilana nizaam par mubni ek saleh mu,ashirah bhi bilfa,al qayem kar ke dikhaya. Aap ﷺ ne is Qur'an ki rehnumayi mein inqilaab ke tamaam marahil taye karte hue nau-e-insaani ka azeem tareen inqilaab barpa farmadiya. Chunache, Qur'an mehaz ek kitaab nahi "Kitaab-e-Inqilaab" hai, aur is sha,oor ke baghair Qur'an Majeed ki bahut si ahem haqeeqatein Qur'an ke qaari par munkashif nahi hosaktein.

Allah Ta'ala jaza-e-khair ataa farmaye Sadar Mausis Markazi Anjuman Khaddaam Al-Qur'an Lahore aur Baani-e-Tanzeem Islami Mohtaram Doctor Israar Ahmed Hifzhu Allah ko jinhone is daur mein Qur'an Hakeem ki is haisiyat ko bade wasee paimaane par aam kiya hai ke ye kitaab apni deegar imtiyazi haisiyaton ke saath saath Muhammad Rasool Allah ﷺ ka aala-e-inqilaab aur Aap ﷺ ke barpa kardah inqilaab ke mukhtalif marahil ke liye bamanzila (manual) bhi hai, lehaza is ka muta,ala Anhuzoor ﷺ ki daawat-o-tahreek aur inqilaabi jaddojahad ke tanazur mein kiya jaana chaahiye aur iske qaari ko khud bhi "Minhaj inqilaab Nabwi ﷺ" par mubni inqilaabi jaddojahad mein shareek hona chaahiye. Basurat-e-deegar wo Qur'an Hakeem ke mu'arif ke bahut bade khazane tak risayi se mahroom rahega.

Mohtaram Doctor Sahab ne apne daura-e-tarjuma Qur'an (Bayaanul Qur'an) mein bhi Qur'an Kareem ki is imtiyazi haisiyat ko pesh-e-nazar rakha hai, jise daawat ruju aalal Qur'an ke intehayi ahem sang mail ki haisiyat haasil hai. Is baat ki zaroorat shiddat se mehsoos horahi thi ke shahra-e-aafaq "Bayaanul Qur'an" ko murattab kar ke kitaabi surat mein pesh kiya jaaye. Chunache, Raaqim Al Haroof ne Allah Ta'ala ki tayeed wa toufееq talb karte hue kuch arsa qabl is kaam ka beda uthaya aur pehle "Ta'aruf-e-Qur'an" aur phir raafata raafata Surat Al-Fateha aur Surat Al-

Baqarah ki tarteeb wa tasweed mukamil ki. Ab tak mukamil hone waala kaam kitaabi surat mein “Bayaanul Qur'an” (hissa awwal) ke taur par pesh kiya jaraha hai. Qaara,en kiraam se ist,ada hai ke wo Allah Ta'ala ke huzoor is aajiz ke liye us himmat wa isteqamat ki dua karein jo is azeem kaam ki takmeel ke liye darkaar hai.

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TAQDEEM

ISRAAR AHMED

In satoor ke nacheez raqam ko Qur'an Majeed mufassar to bahut door ki baat hai, marwajah mafhoom ke etebaar se "Aalim-e-deen" hone ka bhi hargiz koi daawa nahi hai, tahem khalisatan تَحْدِيثًا لِلنَّبِيِّ (bifahwaaye وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ), *Wa amma bini'amati Rabbika fahaddis*, Allah Ta'ala ki in nematon ke atraaf wa azhaar mein koi qabahat mehsoos nahi hoti ke usne apne khaas fazal wa karam se aise halaat paida kardiye ke aawail umar hi mein Qur'an-e-Hakeem ke saath ek dilli uns aur zehni munasibat qayem hoti chali gayi. Chunache awwalan bilkul hi nau-umari mein (high school ki ibtedayi saalon ke dauraan) Alama Iqbal ke shayari ke zariye Qur'an ki azmath, millat-e-islami ki nashat-e-saniya ki umeed aur iske ziman mein Qur'an ki ehmiyat ka ek gehra naqsh qalb par qayem farma diya, phir ek khandaani riwayat ke mutabiq high school ki ta'leem ke dauraan ki arbi ko ek izaafi mazmoon ki haisiyat se ikhtiyaar karne ki surat paida farmadi jis se arbi grammar ki asasaat ka ilm haasil hogaya. Aur phir Matric ke imtehaan ke ba'ad faraghat ke dinnon mein, jab ke 1947 ke muslim-kash fasadaat ke nateeje mein hum lagbhag ek maah qasba hasaar (jo ab bharat ki riyasat Haryana mein hai) mein hinduon ke hamlon se dafa ke liye channd mahellon par mushtamil ek dafayi block mein "Mahsoor" the Qur'an Hakeem se pehle ma'anwi ta'aruf ki ye surat ki ye surat paida farmadi ke mujhe aur mere bade bhai Izhaar Ahmed Sahab marhoom ko ek masjid mein baith kar Maulana Syed Abu Al-Aala Maudoodi marhoom ki marhanama "Tarjumaan Al-Qur'an" mein shaye hone waali tafseer Sureh Yousuf ke ijtemayi muta'ale aur is par bahami muzakire ka mauqa mila, jis se andaza hua ke Qur'an fasahat wa balaghat ki meraj aur sarchashma hidayat hi nahi manba-e-ilm wa hikmat bhi hai, aur waftan is layaq hai ke behtareen zehni wa fikri salahyaton ko iske ilm wa fahem ke husool mein is taur se sarf kiya jaaye ke awwalan is ke amoomi paighaam ko sahi taur par samjhein jo ke ilm wa hikmat ke is bahrezkhaar ki satah par bilkul isi tarah tair raha

hai jaise kisi tail bardar jahaz mein shikast wa rikhat ke bais is se nikal kar behne waala tail satah samundar par tair raha hota hai, aur phir iski gehraiyon mein ghoutazani kar ke is ki tah se is ke falsafa wa hikmat ke asal motiyon ko talaash karein!

Alhamdulillah, summa Alhamdulillah, ke ye in hi amwaar-e-salasa ke natije ka zahoor tha ke jab taqseem hind ke waqt ek sau sattar (170) meel ka safar (hisaar ta head salemanki) paidal qafle ke saath aag aur khoon ke darya aaboor kar ke Pakistan pahunchna naseeb hua to fauran tehreek-e-jamat-e-islami ke saath amli wabastagi hogayi. (Jo awwalan Islami-Jamiat-e-tulba mein shamuliya ki surat mein thi, aur uske ba'ad Jamat-e-Islami i rukniyat ki shakal mein!) aur is poore dus saala arse ke dauraan ine jamiyat aur jamat ke ijtema'at mein "Dars-e-Qur'an" ki zimmedari amooman mujh par aayed hoti rahi. Jise bilumoom bahut istesaan ki nazron se dekha jaata tha- Agarche mai achchi tarah samajhta tha ke samayeen ki janib se ye tehseen wa tareef iqbal ke is shaer ke ain mutabiq hai ke.

Khush aagayi hai jahan ko qalandari meri

Wagarna shaer mara kya hai shayari kya hai!!

Mazeed bar,aan mein hargiz iska daawa nahi karta ke mere is ta'llam wo tadadbur Qur'an ke zauq wa shauq mein roz afzon izaafe mein is kharji pasandegi ki bina par paida hone waali "Himmat afzayi" ko sirre se koi dakhil haasil nahi tha, lekin waqiya ye hai ke mai apne daroos ke liye tayyari ke ziman mein to mutal'a karta aur mukhtalif arbi aur urdu tafaseer se rujuh karta aur phir apne zaati ghaur wa fikr se bhi kaam leta to iske nateeje mein mujh par Qur'an ki azmath mazeed munkashif hoti chali gayi- aur is qaul ko hargiz kisi mubalghe par mubni na samjha jaaye ke Qur'an ne mujhe apna "aseer" (*possess*) karliya. Chunache ye isi aseeri ka mazhar hai ke mai ne 1952 hi mein (bees saal ki umar mein) Medical Education ke ain wasaat mein ye sha'oori faisla karliya tha ke ab ye tibb ki ta'leem bhi aur tibabat ka pesha bhi, sab meri tarjiyaat mein number do (2) par rahenge, awwaleen tajiye khidmat-e-Qur'an Hakeem aur khidmat-e-deen-e-mateen ko haasil rahegi!! Aur phir 1971 mein qamri hisaab se 40 saal ki umar mein jab ye mehsoos hua ke Allah Ta'ala ne apne khusoosi fazal wa karam se mujh par apni shaan-e-"Allamal Qur'an" ke saath saath Allamahul Bayaan" ka bhi kisi darje mein faizan farmadiya hai to apne pesh-e-tibabat ko bilkul khairabaad kehkar apne aapko hamatan aur hamawaqt Qur'an-e-

Mubeen aur Deeni-e-Mateen ki khidmat ke liye waqf kardiya.

Mujh par Allah Ta'ala ka ek khaas fazal wa karam is etebaar se bhi hua ke is ne mujhe kisi ek lakeer ka faqeer hone se bacha liya—Chunache Qur'an ki ilm wa faham ke ziman mein mere istifade ka halqa bahut wasi bhi hai- Aur ba'az etebaraat se tazadaat ka haamil bhi!. Mai ne apni ek ta'leef “Daawat-e-Rujuh Aalal Qur'an ka manzar ko pas manzar” mein iski poori tafseel darj kardi hai ke mere ilm wa faham Qur'an ke “houz” mai tafseer-e-Qur'an ke chaar silsillon ki nehton se pani aata raha, jin par paanchwi izaafa meri ta'leem mein shaamil uloom-e-tabeeyah ke mubadiyaat ka ilm tha. Phir Allah ne mujhe muntaqi zehan ataa farmaya tha is ke zariye in paanch silsillon se haasil shudah maloomaat mein “Tajmeeh wa Tawafuq” (synthesis) qayem kiya. Jis ki bina par bahamdillahi mere “Bayaanul Qur'an” ko ek jaamiyat haasil hogayi. Aur gaaliban yahi iski maqbooliyat ka asal raaz hai. ¹Wallahu aalam!

Ek mustanad “Aalim-e-deen” na hone ke bawajood jis cheez ne mujhe dars wa tadrees-e-Qur'an ki jurrat (balke theeth mazhabi halqon ke nazdeek “Jasarat”) ki himmat ataa farmayi, wo Nabi Akram ﷺ ka ye qaul Mubarak hai ke: *يَلْعَوُا عَنِّي وَلَوْ آيَةً* Ballighuu 'annii waala'u aayatan, yaani “*Pahunchao meri jaanib se khuwah ek hi aayat!*” (Sahih Bukhari, aur iske alawa Tirmizi, Ahmed aur Daarmi ر.ح.ه). Chunache, mere nazdeek jin uloom-e-deeni ki tehseel ko Ulma-e-Kiraam laazmi qaraar dete hain wo kisi ke “Mufti” banne ke liye to laamahala laazmi hain, lekin Qur'an ke daayi aur muballig banne ke liye hargiz zaroori nahi hain. Is liye Qur'an ka paighaam agarche ta qayem-e-qayamat poori nou-e-insaani ke liye tha, taham iske awwaleen mukhatib to “Ummi” the. Chunache Qur'an ke asal paigham ko Allah Ta'ala ne nihayat “Yaseer” surat mein, jaise ke pehle arz kiya gaya, ek ataah samundar ki satah par tairne waale tail ke manind pesh kiya, yahi wajah hai ke Surat Al-Qamar mein chaar baar farmaya gaya:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۚ
fahal mimmuddakir. (Al-Qamar, 40)

1. Is ziman mein ek waqa'e ka zikr karna munasib nahi hoga. Ye us zamane ki baat hai jab mere aur Maulana Islaahi Sahab ke maabeen kuch nazaryaati ekhtelaaf paida hogaya tha. Ek Sahab jin ka naam Dr. Anwar Ahmed Bagwi tha. (Jo subaa'i mehkuma sehat mein alaa uhde per fa'iz rahe, aur ghaaliban ab retire hochuke honge). Jo Maulana Islaahi ke ghaayet darje m'utaqad the aur mujh se shadeed ekhtelaaf rakhte the, inhone ek baar mujh se kaha ke: "Ye baat beherhaal mu'ane padti hai ke aap ke dars se bilkul khaali haath koi bhi nahi uththa, har shakhs zaroor kuch na kuch lekar uththa hai!..

Tarjuma: “Humne nasihat wa hidayat ke liye Qur'an ko bahut asaan banadiya hai, to hai koi jo is se Tazakkur haasil kare!)

Qissa Mukhtesar - Lahore mein 1965 se mere bazaabta halqahaaye mutaal'e Qur'an qayem hue to is ke nateeje mein pehle 1972 mein markazi anjuman Khadim Al-Qur'an Lahore qayem hui, jis ki kokh se zaeli anjumanon ka ek silsila baraamad hua (Karachi, Multaan, Faisalabaad, Jhang, Koyta, Islamabad, Peshawar) phir 1976 mein Lahore mein Qur'an Academy qayem hui, aur iski betiton, ke taur par Karachi, Multaan, Faisalabaad aur Jhang mein bhi academyan wajood mein aayein. Saath hi Pakistan ke taul wa arz mein bade bade shaheron mein mere dars-e-Qur'an ki mehfilein munaqad hone lagein. Phir Qur'ani tarbiyat gaahon (jo ek hafte se lekar ek mahine tak ke arse par muheet hoti thi) ka silsila shuru hua. Idhar Lahore mein salaana Qur'an conferences ka silsila jaari hua aur phir jab Pakistan Television par ye dars-e-Qur'an shuru hua to awwalan الكتب *Al-Kitaab*, phir الـم *Alif*, Laam, Meem, phir Nabi-e-Kamil (ﷺ) aur baala aakhir الهدى *“Alhuda”* ka haftawaar programme jo poore pandrah mahine is shaan se jaari raha ke hafte ke ek hi din, ek hi waqt par, Pakistan ki tamaam tv stationon se nashar hota tha. To us zamane mein jo maqbooliyat haasil hui is ki bina par mujhe apne baare mein wo shadeed andesha lahaq hogaya tha jiska zikr ek hadees mein aaya hai ke Anhuzoor (ﷺ) ne irshaad farmaya: “Kisi shakhs ki tabaahi ke liye ye baat kaafi hai ke is ki jaanib ungliyan uthni shuru hojayein!” is par daryaft ki gaya ke: “Agar ye kisi khair ki buniyaad par ho to kya tab bhi?” To Aap (ﷺ) ne farmaya: “Haan tab bhi, is liye ke is se insaan ke laghzish mein muhtela hone (ya'ni is mein ujab aur takkabur jaisi halakat khaiz beemariyon ke paida hojaane) ka andesha paida hojata hai. Illa ye ke Allah ki rehmat shaamil haal ho!” (is hadees ko muhaddis Zahabi (رحمته الله) ne Hazrat Imran Bin Haseen (رحمته الله) se riwayat kiya hai, agarche is ki riwayat mein kisi qadar zu'af maujood hai). Is liye ke zamane mein Fil waqiye kaifiyat ye hogayi thi ke mai jidhar jaata tha log ek dusre ko ishaaron ke zariye meri taraf mutwajah karte the—Ye bhi us zamane ki baat hai ke mujh se matadad logaon ne tafseer Qur'an likhne ki farmayesh ki, aur ek publisher to bahut israar kiya ke aap ek tarjuma Qur'an hi likh dein. Lekin mai ne hamesha aur sab se yahi kaha ke ye mera muqaam nahi hai!

Is dawaat-e-Qur'ani mein agarche mera zyada zor Qur'an ke chedah chedah muqamaat par mushtamil “Mutaal'e Qur'an Hakeem ke ek muntakhab nisaab” ke dars par raha, lekin bahamdillash do baar poore

Qur'an Majeed ka dars dene ki saadat bhi haasil hui, agarche wo saara tape par record shudah maujood nahi hai!

Is dawaat-e-Qur'ani ka nuqta-e-urooj ye tha ke 1984 (1404 hijri) mein namaz-e-taraweeh ke saath dohra tarjuma Qur'an ka agaaz hua. Chunache har chaar rakaat taraweeh se qabl in rakaaton mein padhi jaane waali aayaat ka tarjuma aur mukhtesar tashreeh bayaan hoti thi. Phir namaz mein inki sama'at hoti thi, jis ke nateeje mein, ba'az logaon mein kam aur ba'az mein zyada, wo kaifiyat paida hojaati thi jise Iqbal ne apne is shaer mein bayaan kiya hai ke:

Tere zameer pe jab tak na ho nuzool-e-kitaab

Girah kasha hai raazi na Sahab-e-kashaaf!

Is amal ke nateeje mein namaz-e-isha aur namaz-e-taraweeh ki takmeel mein lag bhag cheh ghante sarf hote the. Aur bahamdillah samayeen ka josh wa kharosh aur zauq wa shauq deedni hota tha. Aur summa alhamdulillah ke ab ye silsila Pakistan ke bahut se muqamaat par meri sulbi aur maanwi aulaad ke zariye jaari hai!

Is silsile mein dohra tarjuma Qur'an ka jo programme 1998 mein Karachi ki Qur'an Academy ki Jama masjid mein hua, is ki audio-video recording aala mayaar par ki gayi thi. Chunche ye bahamdillah audio-video cassetton aur C.S.s aur D.V.D.s aur TV channels ke zariye poori duniya mein nihayat wasee paimaane par phail chuka hai. Aur ab ise kitaabi shakal mein bhi shay'e karne ka silsila shuru ho raha hai, jiski pehli jald aapki khidmat mein haazir hai! Iski taba,at wa isha,at ke silsile mein Anjuman Khaddaam Al-Qur'an, Suba sarhad ke sadar Janab Doctor Iqbal Saafi ne ta'keed ka jo dabao Markazi Anjuman par barqaraar rakha aur maali taw,oon bhi pesh kiya, iski bina par is se istifadah karne waale har shakhs par inka ye haq hai ke inke liye dua-e-khair zaroor karein.

Aakhri baat ye hai ke is “**Bayaanul Qur'an**” ke ziman mein agar As'haab-e-ilm meri ghaltiyon ki nishandahi karein to mai mamnoon rahoonga. Aur aindah taba,at mein taseeh bhi kardi jaayegi. Is baat ko dohraane ki chanda zaroorat nahi hai ke mai na mufasssir hone ka mady'i hoon, na aalim hone ka, balke sirf Allah ke kalam-e-paak aur is ke deen-e-mateen ka adna khaadim hoon. Aur meri sab hazraat se

Bayaanul Qur'an ————— 11 ————— *Ta'aruf-e-Qur'an*
isteda hai ke mere haq mein dua karein ke Allah meri masayi ko sharf-e-qubool ataa farmaye aur najaat-e-ukharwi ka zariya banade. Ameen!
Ya Rabbul Alameen!

(Note: Is poori bahes mein mai ne aqmaat-e-deen ki ilmi jad-o-jahed ke liye tanzeem islami ke qayem ka zikr nahi kiya- is liye ke ek mustaqil aur judagana baab hai, aur is mukhtesar “taqdeem” mein na iski gunja'ish hai na zaroorat. Taham is ke liye meri ta'leefaat “Tahreek Jamat-e-Islami: Ek Tahqeeqi Mutala'a” aur “Silsila Isha,at Tanzeem-e-Islami” azawwal ta dahan ka mutala'a mufeed hoga”).

Dua ka Taalib

Khaaksaar Israar Ahmed, ع

26, November 2008





TAQDEEM TAB'A SALIS

“Bayaanul Qur'an” (hissa awwal) ke pehle do edition channnd hi maah mein (ya'ni dekhte hi dekhte!) khatam hogaye. Aur ye baat mere liye bahut hairatangez hai. Is liye ke awwalan to mufsir Qur'an hi nahi hoon, saniyan mera kisi maroof mazhabi farqe ya maslak se koi tanzeemi ta'luq bhi nahi hai. In amwaar ke aala alragham iski is qadar pazerayi yaqeenan Allah Ta'ala ki kisi khusoosi mashiyat ki mazhar hai- Wallah Aalam!!

Qur'an Hakeem ki is tarjumayi mein agar koi khair wajood mein aaya hai to wo sarasar Allah Ta'ala ke fazal wa karam se hai- Aur khalisatan iski ataa wa marhamat ka natija hai. Aur agar kisi muqaam par ghalti hogayi hai to wo sarasar mere ilm ya faham ka qasoor hai, jiske liye Allah Ta'ala se bhi affu wa darguzar ka talb rahoonga- Aur ahel ilm hazraat se bhi tawaqe rakhta hoon ke is par khalisatan farman-e-nabwi “Adeenu Nasihatu” ke mutabiq matanba farma kar sawab haasil karenge-! Aur zaati taur par mai bhi mamnoon hongaa!!

Is jald mein abhi sirf Surat Fateha aur Surat Baqarah ki tarjumani hui hai, goya ke abhi pahad aisa bhaari kaam baaqi hai. Taham Allah Ta'ala ke fazal wa karam se tawaqe hai ke jaise is ne, mere kisi iraade ya mansooba bandi ke baghair aur meri khalis lailmi mein pesh nazar jald shaya karadi, waise hi baaqi shaya karadega,- Khuwah khud meri is duniya se daar-eaakhirat ki jaanib rawangi ke ba'ad hi sahi- aakhir mein dua hai:

*Allahumma taqabbal minni
fainnak khairul muttaqabbiin
wa tub alayya fa'inka anta
attawaabur raheem! Ameen! Ya
Rabbil Aaleemeen!*

اللَّهُمَّ تَقَبَّلْ مِنِّي فَإِنَّكَ خَيْرُ الْمُتَقَبِّلِينَ وَتُبْ
عَلَيَّ فَإِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ! آمِينَ! يَا رَبَّ
الْعَالَمِينَ!

1/8 August 2009

Khaaksaar Israar Ahmed ع

BAAB AWWAL

QUR'AN KE BAARE MEIN HAMARA AQEEDAH

Ta'aruf-e-Qur'an Majeed ke silsile mein sab se pehli baat ye hai ke Qur'an Hakeem ke baare mein hamara imaan, ya istelaah-e-aam mein hamara aqeedah kya hai?

Qur'an Hakeem ke mut'aliq apna aqeedah hum (3) teen saadah jumlaon mein bayaan kar sakte hain:

1. Qur'an Allah ka kalaam hai.
2. Ye Muhammad Rasool ﷺ par naazil hua hai.
3. Ye har etebaar se mahfooz hai, aur kul ka kul man-o-an maujood hai, aur iski hifazat ka zimma khud Allah Ta'ala ne liya hai.

Ye teen jumle hamare aqa'id ki fehrist ke etebaar se, Qur'an Hakeem ke baare mein hamare aqeede par kifayat kareng. Lekin inhi teen jumlon ke baare mein agar zara tafseel se guftagu ki jaaye aur waqt-e-nazar se in par ghaur kiya jaaye to kuch ilmi haqa'iq saamne aate hain. Tamheedi guftagu in mein se ba'az ki taraf ajmalan ishaara munasib maloom hota hai.

1. QUR'AN: ALLAH TA'ALA KA KALAAM

Sab se pehli baat Qur'an Majeed mein Allah ka kalaam hai, khud Qur'an Majeed se saabit hai. Chunache Surat At-Tauba ki aayat mein Allah Ta'ala ne Nabi Kareem ﷺ farmaya:

*Wa in abadam minal mushrikiinas
tajaarak fa'ajirhu hatta yasma'a
kalaamallaabi summa abligh-hu maa
manhu.*

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَةَ اللَّهِ ثُمَّ أَبْلِغْهُ مَا مَنَّهُ ۖ

Tarjuma: "Aur agar mushrikeen mein se koi shakhs panaah maang kar tumbare paas aana chaabe (ta'ake Allah ka kalaam sune) to ise panaah de do yahan tak ke wo Allah ka kalaam sunle, phir ise iski aman ki jagah tak pahuncha do."

Jab Surat At-Tauba ki pehli cheh (6) ayaat naazil huein, jin mein mushrikeen-e-arab ko aakhiri *ultimatum* de diya gaya ke agar tum imaan na laaye to chaar maah ki muddat ke khaatme ke ba'ad tumhara qatl-e-aam shuru hojaayega, to is ziman mein Nabi Akram ﷺ ko ek hidayat ye bhi di gayi ke ye *ultimatum* diye jaane ke ba'ad agar mushrikeen mein se koi Aap ﷺ ki panaah talab kare to wo Aap ﷺ ke paas aakar muqem hua aur kalaam Allah ko sune, jis par imaan laane ki daawat di jaarahi hai, phir ise iski aman ki jagah tak pahuncha diya jaaye. Ya'ni aisa nahi hona chaahiye ke wahin is se mutalba kiya jaaye ke faisla karo ke ayaa tum imaan laate ho ya nahi. Is waqt mai ne is aayat ka hawala sirf "Kalaam Allah" ke alfaaz ke liye shahadat ke taur par diya hai.

Kalaam-e-Ilaahi: Jumla Sifaat-e-Ilaahiya ka Mazhar

Qur'an Majeed ke kalaam Allah hone mein hi asal azmath ka raaz muzammir hai. Is liye ke kalaam mutakalam ki siffat hota hai aur is mein mutakalam ki poori shakhsiyat huweda hoti hai. Chunache, aap kisi bhi shakhs ka kalaam sunkar andaza kar sakte hain ke is ke ilm aur faham wa sha,oor ki satah kya hai. Aaya wo ta'leem yaafta insaan hai, mohzib hai, mutamadan hai ya koi ajadiya ganwar hai. Is etebaar se darhaqeeqat ye kalaam Allah, Allah Ta'ala ki jumla sifaat ka mazhar hai, isi haqeeqat ko Alama Iqbal ne nihayat khoobsurat andaaz mein bayaan kiya:

Faash goyam aanchah dar dil mazammir ast

Aein kitabe neest cheese deegar ast

Masl-e-haq panhaan wa ham paida sat aein!

Zinda wa paindah wa goya sat aein!

Tarjuma: "Jo baat mere dil mein chupi hui hai wo mai saaf saaf keh deta hoon ke ye (Qur'an Hakeem) kitaab nahi hai, koi aur hi shaye hai. Chunache ye Haq Ta'ala ki zaat ke manind posheedah bhi hai aur zaahir bhi hai. Neiz ye hamehsa zinda aur baaqi rehne waala bhi hai aur ye kalaam bhi karta hai".

Mukhtalif mafahaem wa ma'ane ke liye is shaer ka hawala de diya jaata hai, lekin qaabil-e-ghaur baat ye hai is mein is ke, "cheez-e-deegar" hone ka kaunsa pehlu ujagar kiya jaaraha hai. Is mein darhaqeeqat Surah Al-Hadeed ke is muqaam ki taraf ishaara hogaya hai:

*Huwal awwalu wal aakhiru wazzaahiru
wal baatin.*

[Surah Al-Hadeed, 3]

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Tarjuma: *Allah Ta'ala ki shaan ye hai ke wo awwal bhi hai aur aakhir bhi, wo zaahir bhi hai aur baatin bhi.*

Isi tarah Alama kehte hain ke, is Qur'an ki bhi yahi shaan hai. Neiz jis tarah Allah Ta'ala ki sifat الْحَيُّ الْقَيُّومُ *Alhayyu Qayoom* (Ayatal Kursi, Surah Al-Baqarah) hai, isi tarah ye kalaam bhi zinda wa paidah hai, hamesha rehne waala hai. Phir ye sirf kalaam nahi, khud mutakalam hai.

Yahan kalaam aur mutakalam ke ma'been farq ke hawale se mutakalimeen ki is bahes ki taraf ishaara karna zaroori maloom hota hai ke zaat-e-haq ki sifaat, zaat se alheda aur mustazaad hai ya ain zaat? Alama Iqbal ne bhi apni mashhoor nazm "*Iblees ki majlis-e-shaoor*" mein is bahes ka zikr kiya hai.

Hain sifaat-e-zaat-e-haq, haq se judaya ain zaat?

Ummat-e-marhoom ki hai kis aqeede mein nijaat?

Ye ilm kalaam ka ek nihayat hi pecheedah, ghamiz aur ameeq masaila hai, jis par badi bahesein huein aur bilaakhir mutakalimeen ka is par taqreeban ajmaa hua ke "*Laa Ainun Waala Ghairun*" ya'ni Allah ki sifaat ko na iski zaat ka ain qaraar diya jaasakta hai na iska ghair. Agar is hawale se ghaur karein to Qur'an Hakeem bhi, jo Allah Ta'ala ki sifat hai, isi ke zeil mein aayega, ya'ni na ise Allah ka ghair kaha jaasakta hai na is ka ain. Chunache, is hawale se Surah Al-Hashr ki aayat 21 Qur'an Majeed ki fi nafsihi azmath ke ziman mein ahem tareen hai:

*La'u anzalnaa haazal qur'aana
alaa jabalil ra'aytabu khaashi'am
mutasaddi'am min khashyatillahi,
wa tilkal amsaalu nazribubaa
linnaasi la'allahum yatafakkaruun.*

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ
نَضَرُمُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Tarjuma: *"Agar hum is Qur'an ko kisi pabaad par utaar dete to tum dekhke ke wo Allah Ta'ala ki khashiyat aur khauf se dab jaata aur phat jaata, aur ye misalein hain jo hum logaon ke liye bayaan karte hain ta'ake wo ghaur karein".*

Is tamseel ko Surah Al-Aa'raaf ki aayat 143 ke hawale se samjha jaasakta hai jis mein Allah Ta'ala ki talbi par Hazrat Moosa عليه السلام ke koh-e-Toor par haazir hone ka waqiya bayaan hua hai. Ye wohi talbi thi jis mein Aap عليه السلام ko Taurat at,aa ki gayi. Is waqt Allah Ta'ala ne Hazrat Moosa عليه السلام ko mukhatiba wa mukalima se sarfaraz farmaya to in ki aatish-e-shauq kuch aur bhadki aur inhone farma'ish karte hue

kaha: [رَبِّ ارْنِيْ اَنْظُرْ اَيْنَا], *Rabbi 'arinii 'anzur 'i-layk, "Ae parwardigaar! Mujhe apna deedaar ataa farma"*. Mukhatiba wa mukalima ke sharf se tu ne mujhe musharraf farmaya hai, ab zara mazeed karam farma. Is par jawab mila: [لَنْ تَرِنِيْ], *Lan Taraanii "(Moosa) tum mujhe bargiz nahi dekh sakte!"* [وَلَا اِنِّ اَنْظُرُ اِلَى الْجَبَلِ], *Wa laakinin zu ilal jabali, "Lekin zara is pahaad ki taraf dekho"* Mai is par apni ek tajalli daloonga. [فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِيْ], *Fa'inistaqarra ma-kaanahuu fasawfa taraanii, "Chunache agar wo pahaad apni jagah par qayem reh jaaye to phir tum bhi gumaan karlena ke tum mujhe dekh sakoge"*.

Falamma tajallaa rabbuhuu liljabali ja'alahuu dakkan wa kharra muusaa sa'qan.

Tarjuma: "Phir jab Allah Ta'ala ne is pahaad par tajalli daali to wo "dakka dakka" hogaya aur Moosa (عليه السلام) behosh hokar gir pade".

Yahan [دَكَّا], *Dakka*, ke donon tarjume kiye jaasakte hain, ya'ni rezah rezah hojaana, toot phoot kar tukde tukde hojaana, koot koot kar kisi shaye ko humwaar kardena, barabar kardena. Jaise Surah Al-Fajar ki aayat [كَلَّا اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا], *Kallaa'a izaa dukkatil arzu dakkan dakka*, mein in ma'inon mein waarid hua hai. Wohi lafz yahan pahaad ke baare mein aaya hai. Ya'ni wo pahaad rezah rezah hogaya ya dab gaya, zameen ke saath baith gaya. Moosa (عليه السلام) ne Allah Ta'ala ki ye tajalli dekhi jo bilwaasta thi, ya'ni baraah-e-raast Hazrat Moosa (عليه السلام) par nahi balke pahaad par thi aur Hazrat Moosa (عليه السلام) bilwaasta iska nazarah kar rahe the, lekin khud Hazrat Moosa (عليه السلام) ki kaifiyat ye hui ke [خَرَّ مُوسٰى صَعْقًا], *Kharra muusaa sa'iqan, "Hazrat Moosa (عليه السلام) behosh hokar girpade"*.

Yahan zaat-o-sifaat-e-baari-e-Ta'ala ki bahes ka ek aqda hal hojaata hai ke jaise Allah Ta'ala ne apni zaat ki tajalli pahaad par daali to wo pahaad dab gaya ya phat gaya, rezah rezah hogaya, isi tarah Qur'an Majeed ke mutaliq farmaya:

La'u anzalnaa haazal qur'aana alaa jabalil ra'aytahu khaashi'am mutasaddi'am min khashyatillahi. لَوْ اَنْزَلْنٰ هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاٰيَتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ

Tarjuma: Kalaam Allah ki bhi wohi kaifiyat aur taseer hai jo kaifiyat wa taseer tajalli zaat-e-Ilaahi ki hai. Is liye ke Qur'an Allah ka kalaam aur Allah ki siffat hai. To tajalli-e-sifaat aur tajalli-e-zaat mein koi farq nahi.

Albatta Alama Iqbal ne ek jagah is baare mein zara mubaligha aarayi se kaam liya hai. Alama ne Huzoor ﷺ ki madah farmate hue ye alfaaz istemaal kiye:

Moosa za hosh raft baik jalwah-e-sifaat

Tu ain-e-zaat mi nagri wa tabsami!

Alama, Hazrat Muhammad ﷺ ka Hazrat Moosa ﷺ se taqabal kar rahe hain ke wo tajalli sifaat ke bilwaasta nazaare hi se behosh hokar gir gaye, lekin aye Nabi ﷺ! Aap ne ain-e-zaat ka deedaar kiya aur tabbassum ki kaifiyat mein kiya. Is mein do etebaraat se mughalita paaya jaata hai. Awwal to wo tajalli, tajalli-e-sifaat nahi tajalli-e-zaat thi jo Hazrat Moosa ﷺ ki farma'ish par Allah Ta'ala ne pahaad par daali. Jaisa ke Qur'an Majeed mein hai: [فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ], *Falamma tajallaa Rabbuhuu liljabali*, goya yahan Allah Ta'ala ke liye ye lafz istemaal hua hai ke wo khud mutajalli hua. Dusre ye ke ye khayal bhi mukhtalif fiyah hai ke Nabi Akram ﷺ ne Shab-e-Meraj mein zaat-e-Ilaahi ka mushahedah kiya. Agarche, hamare islaaf mein ye raa'e bhi hai ke Aap ﷺ ne Allah Ta'ala ko dekha hai, lekin aksar-o-beshtar ki raa'e is ke bar-aks hai, is liye ke wahan bhi "Ayaat" ka zikr hai. Jaisa ke Surah Al-Najam mein aaya: [لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى] *Laqad ra'ai min aay'aati Rabbihil kubraa*, is mein koi shak nahi ke wo aayaat jo wahan Huzoor Nabi Akram ﷺ ne dekhein, Allah Ta'ala ki azeem tareen aayaat mein se hain.

*Iz yaghshas sidrata maa yaghshaa. Maa
zaaghal basaru wamaa taghaa. Laqad
ra'ai min aay'aat Rabbihil Kubraa.*

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى مَا رَأَى الْبَصَرُ
وَمَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

Tarjuma: "Us waqt bairi par chaah raha tha jo kuch ke chaah raha tha. Nigaah na channdhiyai aur na hadd se mutajawiz hui. Aur us ne apne Rab ki badi badi nishaniyan dekhi".

Ab us se zyada badi ayaat aur is se zyada badi tajalli-e-Ilaahi aur kahan hogi? Lekin donon etebaar se is shaer mein mubaligha hai. Albatta is aayat-e-mubarika ke hawale se alama ke is shaer:

Masl-e-haq panhaa wa hum paida sat aein!

Zinda wa paindah wa goya sat aein!

mein mere nazdeek qata,an koi mubaligha nahi hai. Aur is aayat-e-mubarika ke hawale se wo baat kahi jaasakti hai jo Alama Iqbal ne is shaer mein kahi hai.

Taurat ki Gawahi

Ab zara Qur'an Majeed ke kalaam Allah hone ke hawale se ek baat zah-nasheen kar lijiye. Taurat mein kitaab-e-istesna ya safr-e-istesna jo sahif-e-Moosa mein se ek sahifa hai, ke atharwein (18) baab mein Nabi Akram ﷺ ke liye jo peshen goyi bayaan ki gayi hai is mein alfaaz yahi hain:

“Mai in ke bhaiyon mein se in ke liye teri maanind ek Nabi barpa karoonga aur iske munh mein apna kalaam daloonga aur wo un se wohi kuch kahega jo Mai is se kahoonga”.

Mai ne yahan khaas taur par in alfaaz ka hawala diya hai ke “Mai us ke munh mein apna kalaam daloonga”. Yahan ek to lafz kalaam aaya hai jaise ke Qur'an Hakeem ki is aayat mein aaya: [حَتَّى يَسْمَعَ كَلَامَ اللَّهِ], *Hatta yasma'a kalaamallaahi*, phir “Kalaam munh mein daalna” ke hawale se Qur'an Majeed mein ek lafz do martaba aaya hai, wo lafz “Qaul” hai ya'ni Qur'an ko qaul qaraar diya gaya hai.

Surah Al-Haaqqah mein hai:

Innahuu laqaulu Rasuulin إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا
kareemn wamaa biqauli sha'irin, تَوْمِنُونَ ﴿٢﴾ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾
khaleelam maa tu'uminuun.

Wala biqauli kaabin, khaleelam maa Tazakkuruun.

Aur Surat At-Takweer mein ye alfaaz waarid hue hain:

Innahuu laqaulu Rasuulin إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢﴾
Kareem. Zii quwwatin inda مُطَاعٍ ثَمَّ أَمِينٍ ﴿٣﴾ وَمَا صَاحِبُكُمْ بِجُنُودٍ ﴿٤﴾
zil arshi makiinim mutaa'in

summa ameen. Wamaa saahibukum bimajnuun.

Aur isi Surat mein aage chal kar aaya:

Wamaa hua biqauli shaitaanir rajeem. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿١﴾

Qaabil tawajjeh amar ye hai ke in do muqamaat mein se mu, akhkhir az-zikr ke mutaliq taqreeban ajma'a hai ke yahan Hazrat Jibrael عليه السلام muraad hain. Goya Qur'an ko unka qaul qaraar diya gaya. Aur Surah Al-Haaqqah mein ise Nabi Akram ﷺ ka qaul qaraar diya jaaraha hai. Ab zaahir hai yahan jin cheezon ki nafi ki jaarahi hai ke “*Ye kisi shayer ka qaul nabi*” aur “*Ye kisi ke zehan ka qaul nabi*” in se yaqeenan Rasool

Kareem ﷺ muraad hain. Yun samjhiye ke Allah ka kalaam pehle Hazrat Jibrael ﷺ par naazil hua. Agar mai kitaab istesna'a ke alfaaz istemaal karoon to yahan *"Allah ne apna kalaam in ke munh mein daala"*. Taham *"Un ke munh"* ka hum koi tasawur nahi karsakte, wo nihayat jaleel al-qadr farishte hain, bahr-e-haal qaul ka lafz Qur'an Majeed ke liye istemal hua hai jis se zaahir hai ke ibteda kalaam-e-Ilaahi Hazrat Jibrael ﷺ ke qaul ki shakal mein utra aur phir Hazrat Jibrael ﷺ ke zariye se Hazrat Muhammad ﷺ ke munh mein daala gaya, aur wahan se ye qaul-e-Muhammad ﷺ ki surat mein logaon ke saamne aaya, is liye ke ye Aap ﷺ hi ki zubaan-e-mubarak se adaa hua, logaon ne use sirf Aap hi ki zubaan-e-mubarak se suna. Goya ye qaul, qaul-e-sha'ir nahi, ye qaul-e-kaahin nahi, ye qaul-e-shaitaanir rajeem nahi, balke ye qaul-e-Rasool-e-Kareem hai aur Rasool-e-Kareem awwalan Muhammad Rasool ﷺ hain, ye logaon ke saamne inke qaul ki haisiyat se aaya. Phir saaniyan ye Hazrat Jibrael ﷺ ka qaul hai, is liye ke inhone ye qaul Huzoor ﷺ ko pahunchaya. Aur isko aakhri darje tak pahunchane par ye Allah ka kalaam hai jis ke mutaliq Taurat mein alfaaz aaye ke *"Mai is ke munh mein apna kalaam daloonga"*.

Luh-e-Mahfooz aur Mus'haf mein mutaabiqat

Kalaam hone ke hawale se teesri baat ye note kijiye ke kalaam Allah ki siffat hai aur Allah ki sifaat qadeem hain. Allah ki zaat ki tarah is ki sifaat ka bhi yahi mu'amla hai. Zaahir hai ke Allah Ta'ala maadiyyat aur jismaniyyat se mawara hai. Yahi mu'amla Allah ki sifaat ka bhi hai. Chunache, kalaam Allah, jise hurf wa sout ki mehdoodiyat se aala wa rafa, a khayal kiya jaata hai, ise Allah Ta'ala ne insanon ki hidayat ke liye huroof wa aswaat ka jaam'a pehnaya aur Syedul Mursaleen ﷺ ke qalb-e-mubarak par batareeq-e-tanzeel naazil farmaya. Yahi kalaam luh-e-mahfooz mein Allah ke paas mandarj hai jise Ummul Kitaab ya kitaab-e-maknoon bhi kaha gaya hai. Hamare paas maujood Qur'an Majeed ya mus'haf ki ibarat ba'aina wahi hai jo luh-e-mahfooz ya ummul kitaab mein hai, bilkul isi tarah jaise kisi dastawez ki musaddiq naqal ho, jo baghair kisi shoshe ke farq ke asal ke mutabiq ho. Chunache, Surah Al-Burooj mein farmaya:

Bal hua qur'aanum Majeed. Fii luuhim mahfuuz. ﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢﴾﴾

Tarjuma: *"Ye Qur'an nihayat buzrug wa bartar hai aur Luh-e-mahfooz mein hai"*.

Isi ke mutaliq Surah Al-Waqiya mein irshaad farmaya gaya:

Innahuu laqu'aanun Kareem. إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿١﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٢﴾ لَا يَسْمَعُ إِلَّا
Fii kitaabim maknuunil الْمُطَهَّرُونَ ﴿٣﴾
laayamassuhuu illal mutabharuun.

Tarjuma: “Ye to ek kitaab hai badi Kareem, bahut ba-izzat aur ek aisi kitaab hai jo chupi hui hai. Jise choo hi nahi sakte magar wohi jo bahut hi paak kardiye gaye hain”.

Yani Malaika muqarribeen, jinke baare mein ek aur muqaam par farmaya gaya:

Fii subufim mukarrammatim mar فِي حُفِّ مُكَرَّمَةٍ ﴿٤﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿٥﴾ بِأَيْدِي سَفَرَةٍ ﴿٦﴾
fu'atim mutabhara. Bi'aydii safara. كِرَامٍ بَرَرَةٍ ﴿٧﴾
Kiraamin barara. [Abasa, 13-16]

Tarjuma: “Ye aise sahifon mein darj hai jo mukkaram hain, buland martaba hain, pakeezah hain, mu'aziz aur neik kaatibon ke haathon mein rehte hain”.

Darhaqeeqat ye kitaab maknoon in farishton ke paas hai, wo tumhari rasayi se bayeed wa mawara hai.

Yahi baat Surah Al-Zakhraf mein kahi gayi hai:

Wa innahuu fii ummil kitaabi ladaynaa وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ ﴿٨﴾
la'aliyyun Hakeem.

Tarjuma: “Ye to darhaqeeqat asal kitaab mein hamare paas mahfooz hai, badi buland martaba aur hikmat se labreiz”.

اُمُّ Umm ka lafz jadd aur buniyaad ke liye aata hai. Isi liye maa ke liye bhi arbi mein lafz اُمُّ “Umm” istemaal hota hai, kyun ke isi ke batan se aulaad ki wiladat hoti hai, wo goya ke bamanzila asaas hai. Chunache, is kitaab ki asal asaas Luh-e-mahfooz mein hai, kitaab-e-maknoon mein hai. Mazeed wazahat kardi gayi ke لَدَيْنَا “Ladaina” ya'ni wo ummul kitaab jo hamare paas hai, is mein Qur'an darj hai. لَعَلَىٰ حَكِيمٍ “La'aliyyun Hakeem” is Qur'an ki sifaat ye hai ke wo bahut buland wa bala aur hikmat waala hai.

Mustah'kam hai. Wo Allah ka kalaam aur nihayat mahfooz kitaab hai. Ise luh-e-mahfooz kahein, Kitaab-e-maknoon kahein, ya ummul kitaab kahein, asal kalaam wahan hai. Usi aalim-e-ghaib mein usi

aalim-e-amar mein. Jise siwaye un paak ba'az farishton ke jinki rasayi luh-e-mahfooz tak ho, koi mas nahi karsakta, ya'ni is luh-e-mahfooz ke mazameen par mutale nahi ho sakta. Albatta Allah Ta'ala ne insaanon ki hidayat ke liye Muhammad ﷺ par apne is kalaam ki tanzeel farmayi aur iski ibarat ko taqayam-e-qayamat musahif mein mahfooz farma diya aur napaak haathon se choone se manaa farmadiya.

Kalaam-e-Ilaahi ki (3) Teen Suratein

Jab mai ne arz kiya ke Qur'an Allah ka kalaam hai to yahan sawal paida hota hai ke Allah Ta'ala insaan se kis tarah hamkalaam hota hai! Qur'an Majeed mein iski teen shaklein bayaan hui hain:

Wamaa kaana libasharin any وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ
yukallimahul laahu illaa wahyan au مِنْ وَرَائِهِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
minw waraa'i hijabin au' yursila رَسُوْلًا فَيُوْحِي
Rasuulan fayuuhibta bi'iznihii maa بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ
yashaa'u, innahuu aliyyun Hakeem.

Tarjuma: "Kisi bashar ka ye muqaam nahi hai Allah is se rubaroo baat kare. Iski baat ya to Wahi (ishaare) ke taur par hoti hai ya parde ke peeche se, ya phir koi paighambar (farishta) bhejta hai aur wo iske hukm se jo kuch wo chaahata hai wohi karta hai. Yaqeenan wo bartar aur sahib-e-hikmat hai".

Note karne ki baat ye hai ke, ye nahi farmaya ke Allah ke liye ye mumkin nahi hai, Allah to har shaye par qaadir hai, wo jo chaahe kar sakta hai, Allah ki qudrat se koi cheez ba'eid nahi hai, balke kaha ke insaan ka ye muqaam nahi hai ke Allah is se baraa-e-raast kalaam kare, kisi bashar ka ye martaba nahi hai ke Allah is se kalaam kare, siwaye teen surataon ke, ya to Wahi ya'ni ya makhfi ishaare ke zariye se, ya parde ke peeche se ya wo kisi Rasool (Rasool-e-malk) ko bhejta hai jo wohi karta hai Allah ke hukm se jo Allah chaahata hai.

Ab Kalaam-e-Ilaahi ki mazkoora teen shaklein hamare saamne aayi hain. In mein se do ke liye lafz Wahi aaya hai. Darmiyaan mein ek shakal [مِنْ وَرَائِهِ حِجَابٍ] "Min Waraaa'i Hijaab bayaan hui hai. Iska tazkera Surah Al-'Araaf ki aayat 143 ke zeil mein ho chuka hai. Aur ye to amar waqiya hai hi ke Hazrat Moosa عليه السلام se Allah Ta'ala ne mutadid mauqe par is Surah mein kalaam farmaya.

Pehli martaba Hazrat Moosa عليه السلام jab aag ki talaash mein Koh-e-Toor par pahunche to wahan mukhatiba hua. Ye mukhatiba aur mukalima-e-Ilaahi Hazrat Moosa عليه السلام ke saath [وَمِنْ وَرَاءِ حِجَابٍ] “Min Waraaa'i Hijaab hua tha isi liye to wo aatish-e-shauq bhadki thi ke.

Kya qayamat hai ke chilman se lage baithe hain

Saaf chupte bhi nahi, saamne aate bhi nahi!

Zaahir hai ke jab hum kalaam hone ka sharf haasil horaha hai to ek qadam aur baqi hai ke mujhe deedaar bhi ataa hojaaye, lekin ye mukhatiba [وَمِنْ وَرَاءِ حِجَابٍ] “Min Waraaa'i Hijaab tha. Nabi Akram صلى الله عليه وسلم se yahi mukhatiba Shab-e-Meraj mein parde ke peeche se hua. Ba'az Hazraat ki raa'e hai ke Huzoor صلى الله عليه وسلم ko Allah Ta'ala ya'ni zaat-e-Ilaahi ka deedaar haasil hua, lekin meri raa'e salf mein se in hazraat ke saath hai jo is ke qaa'il nahi hai. In mein se Hazrat Ayesha Siddiqa رضي الله عنها badi ehmiyat ki haamil hain, unhone Huzoor صلى الله عليه وسلم se laazimman in cheezon ke baare mein istefsaar kiya hoga. Chunache, inki baat ke mutaliq to hum yaqeen ke darje mein keh sakte hain ke wo Muhammad صلى الله عليه وسلم se marf'u hain. Hazrat Ayesha رضي الله عنها bayaan karti hain ke [نُورٌ أَنَّى يُرَى] Nuurun annaaa yuraaa, ya'ni Allah to noor hai, ise kaise dekha jaasakta hai? (Muslim, Kitaabul Imaan, 'An Abi Zarr رضي الله عنه) noor to dusri cheezon ko dekhne ka zariya banta hai, noor khud kaise dekha jaasakta hai! Bahr-e-haal meri ye raa'e hai ke ye guftagu bhi [وَمِنْ وَرَاءِ حِجَابٍ] “Min Waraaa'i Hijaab thi. Wo waraa'i hijaab guftagu jo Hazrat Moosa عليه السلام ko koh-e-toor par mukalima wa mukhatiba mein naseeb hui, isi waraye hijaab mulaqat aur guftagu se Allah Ta'ala ne Muhammad Rasool Allah صلى الله عليه وسلم ko Shab-e-Meraj mein [عِنْدَ سِدْرَةِ الْمُنْتَهَى] “Inda Sidaratil Munatahaa” musharaf farmaya.

Albatta Wahi baraah-e-raast bhi hai, ya'ni baghair farsihthe ke waaste ke. Dusri qism ki Wahi farishte ke zariye se hai aur Qur'an Majeed se jis baat ki taraf zyada rehnumayi milti hai wo ye hai ke Qur'an Wahi hai bawaasta “Malk” jaise Qur'an Majeed mein hai: [نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۖ عَلَى قَلْبِكَ] Nazala bihir ruuhul ameen. Alaa qablika....., “Ise lekar aapke dil mein rooh-e-ameen utra hai----” aur [فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ] Fa'innahuu nazzalahuu qalbik, “Pas! ise Jibrael ne hi aapke qalb par naazil kiya hai”. Albatta farishte ke baghair Wahi, ya'ni dil mein kisi baat ka Allah Ta'ala ki taraf se baraah-e-raast daal diya jaana, ya'ni “Ilhaam” ilhaam ka zikr bhi Huzoor صلى الله عليه وسلم ne kiya hai aur iske liye hadees mein نَفَسٌ فِي الرُّوحِ Nafas fir ra'u, ke alfaaz bhi aaye hain. Ya'ni kisi ne dil mein koi baat daaldi, kisi ne phoonk maardi, baghair iske

ke koi awaaz sunne mein aayi ho. Ek kaifiyat salsalatal jars ki bhi thi. Huzoor ﷺ ko ghamtiyon ki si awaaz aati thi aur iske ba'ad Huzoor ﷺ ke qalb-e-mubarak par Wahi naazil hojaati thi.

Bahr-e-haal tayaqqun ke saath to mai nahi keh sakta lekin mera gumaan-e-ghalib hai ke dusri qism ki Wahi (bazariye farishta) par poore ka poora Qur'an mushtamil hai. Aur Wahi baraah-e-raast ya'ni "Alqaa" to darhaqeeqat Wahi khafi hai, jiski wazahat *angrezi* ke do alfaaz ke darmiyaan farq se bakhooobi hojaati hai. Ek lafz hai *inspiration* aur dusra *revelation*, jiske saath ek aur lafz *verbal revelation* bhi ahem hai. *Inspiration* mein ek mafhoom, ek khayal ya tasawur insaan ke zehan wa qalb mein aajaata hai, jab ke *revelation* baqaidah kisi cheez ke kisi par *reveal* kiye jaane ko kehte hain. Aur is mein bhi essayon ke yahan badi bahes chalrahi hai. Wo *revelation* ko maante hain lekin *verbal revelation* ko nahi maante, balke inke nazdeek ek sirf mafhoom hi Ambiya ke quloob par naazil kiya jaata tha, jise wo apne alfaaz mein adaa karte the. Jab ke hamare haan is baare mein mustaqil ajmayi aqeedah hai ke ye Allah ka kalaam hai jo Muhammad ﷺ par naazil hua. Ye lafzan bhi Wahi hai aur mu'anan bhi, lafzan bhi Allah ka kalaam hai aur mu'anan bhi, ya'ni ye *verbal revelation* hai.

Is ziman mein ek dilchasp waqiya Lahore hi mein ghaliban F.C. College Principal aur Alama Iqbal ke darmiyaan pesh aaya tha. Wo donon kisi daawat mein ekhatte the ke in sahaab ne Hazrat Alama se kaha ke maine suna hai ke aap bhi *verbal revelation* ke qa'il hain! Is par Alama ne jo jawab diya wo unki zahanat par dalalat karta hai. Unhone kaha ke ji haan mai *verbal revelation* ko na sirf maanta hoon, balke mujhe to iska zaati tajruba haasil hai. Chunache, khud mujh par jab shaer naazil hote hain to wo alfaaz ke jaame mein dhale hue aate hain, mai koi lafz badalna chahoon to bhi nahi badal sakta. Maloom hota hai ke wo meri apni takhleeq nahi hain balke mujh par naazil kiye jaate hain. To ye darhaqeeqat kisi ko jawab dene ka wo andaaz hai jisko arbi mein "الاجوبة المسكتة" ya'ni chupkara dene waala jawab kaha jaata hai. Ye wo jawab hai jiske ba'ad fareeq saani ke liye kisi qeel wa qaal ka mauqa hi nahi rehta. Bahr-e-haal kalaam-e-Ilaahi waqatan *verbal revelation* hai jisne awwalan qaul-e-Jibrael ki shakl ikhtiyaar ki. Hazrat Jibrael ke zariye qaul ki shakal mein naazil hua. Aur phir zubaan-e-Mohammedi se qaul-e-Mohammedi ki shakal mein adaa hua. To ye darhaqeeqat *revelation* hai, *inspiration* nahi, aur mahez *revelation* bhi nahi balke *verbal revelation* hai, ya'ni ma'ani mafhoom aur alfaaz sab ke sab Allah Ta'ala ki taraf se hain aur ye bahaisiyat majmu'i Allah ka kalaam hai.

2. QUR'AN KA RASOOL ALLAH ﷺ PAR NUZOOOL

Qur'an Majeed ke Muhammad Rasool Allah ﷺ par nuzool ke ziman mein bhi chand baatein note karlein. Pehli bahes to “Nuzool” ki laghwi bahes se mutaliq hai. Ye lafz “Nazala, Yanzilu” salaasi mujaarad mein bhi aata hai. Tab ye fa'el laazim hota hai, ya'ni “*khud utarna*”. Qur'an Majeed ke liye in ma'inon mein ye lafz Qur'an mein mutadad baar aaya hai. Maslan: [وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ] *Wa bilhaqqi anzalnaahu wa bilhaqqi nazal*, (Bani Israel:105) “*Humne is Qur'an ko haq ke saath naazil kiya hai aur ye haq ke saath naazil hua hai*”. Yahan ye fa'al laazim aaraha hai, ya'ni naazil hua. Aam taur par fa'el laazim ko mutadi banane ke liye is fa'el ke saath kisi salah (*preposition*) ka izaafa kiya jaata hai. Chunache, ye fa'el nazala “*Bi*” ke saath mutadi hokar bhi Qur'an Majeed mein aaya hai, bama'ina usne utara, jaise *ja,a* “*Wo aaya*” se *ja'a* *bihi* “*Wo laaya*”. Maslan [.... نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ] *Nazala bihir ruuhul ameen. Alaa qalbika...*, ya'ni Ruhul alameen (Jibrael) ne is Qur'an ko utara hai Muhammad ﷺ ke qalb-e-mubarak par.

Nuzool Qur'an Ki Do Kaifiyatein: Inzaal aur Tanzeel

Salaasi mazeed fiya ke do abwaab ya'ni baab-e-afa'al aur baab tafa'el se ye lafz Qur'an Majeed mein bakasrat istemaal hua hai. Donon abwaab se ye fa'el mutadi ke taur par bama'ina “*utarna*” istemaal hota hai, yani *أَنْزَلَ يُنْزِلُ أَنْزَلَا* *Anzala, yunzilu, inzalaa*, aur *Nazzala, Yunazzilu, Tanziilaa*, *نَزَلَ يُنْزِلُ تَنْزِيلًا* In donon ke mabain farq hai ke baab-e-afa'al mein koi fa'el dafatan aur ek dam kardene ke mu'ane hote hain jab ke baab tafa'il mein wohi fa'el tadreejan ehtemaam tawajjeh aur mehnat ke saath karne ke mu'ane hote hain. In donon ke mabain farq ko “*Ilaam*” aur “*Ta'leem*” ke mu'ane ke farq ke hawale se bahut hi numayan taur par aur jamiyat ke saath samjha jaasakta hai. “*Ilaam*” ke mu'ane hain bata dena. Yani aap ne koi cheez poochi to jawab de diya gaya. Chunache “*Information Office*” ko arbi mein “*Maktab Al-Alaam*” kaha jaata hai. Jab ke “*Ta'leem*” ke mu'ane zah-nasheen karana aur thoda thoda kar ke batana hai. Ya'ni pehle ek baat samjha dena, phir dusri baat is ke ba'ad batana aur is tarah darja ba darja mukhatib ke fahem ki satah buland se buland tar karna.

Agarche, Qur'an Majeed ke liye lafz *Inzaal* aur is se mushtiq mukhtalif alfaaz istemaal hue hain, lekin bakasrat lafz "*Tanzeel*" istemaal hua hai. Qur'an Majeed ki asal shaan tanzeeli shaan hai, ya'ni ye isko tadreejan, rafta rafta, thoda thoda aur najman najman naazil kiya gaya. Chunache, Qur'an Majeed ke Huzoor (ﷺ) par nuzool ke liye sahi tar aur zyada mustamal lafz Qur'an Hakeem mein tanzeel hai, taham do muqamaat par لَيْلَةُ الْقَدْرِ *Laylatul qadr*, aur لَيْلَةُ مُبَارَكَةٍ *Laylatum mubaaraka*, ke saath anzaal ka lafz aaya hai. Farmaya: [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ] *Innaa'a anzalnaahu fi laylatil qadr*. (Al-Qadr) aur [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ] *Innaa'a anzalnaahu fi laylatim mubaaraka*, (Ad-Duqaan, 3) isi tarah

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
Shabru Ramazaanallazii unzila fiihil qur'aanu hudal linnaasi wa bayyinaatim minal hudaa wal furqaan. (Al-Baqarah: 185)

mein bhi lafz انزال "*Anzaal*" istemaal hua hai. Phir Huzoor (ﷺ) par nuzool ke liye bhi kahin kahin lafz انزال "*Anzaal*" aaya hai, agarche aksar-o-beshtar lafz تنزيل "*Tanzeel*" hi aaya hai. Iski taqreeban majma alay taweel ye hai ke poora Qur'an dafatan luh-e-mahfooz se samaye duniya tak Lailatul Qadr mein naazil kardiya gaya, jise "*Laila-e-mubarika*" bhi kaha gaya hai jo ke Ramzan Al-Mubarak ki ek raat hai. Lehaza jab Ramzan Al-Mubarak ki Lailatul Qadr ya Laila-e-Mubarak mein Qur'an ka nuzool ka zikr hua to lafz anzaal istemaal hua. Qur'an Majeed samaye dunya par ek hi baar mukamil poora taur par naazil hone ke ba'ad wahan se tadreejan aur thoda thoda kar ke Muhammad (ﷺ) par naazil hua. Lehaza Huzoor (ﷺ) par nuzool ke liye aksar-o-beshtar lafz tanzeel istemaal hua hai.

Lafz تنزيل "*Tanzeel*" ke ziman mein Surah An-Nisa ki aayat 136 nihayat ahem hai. Irshaad hua:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْتَكُونَ فُرُوقَ اللَّهِ بَيْنَ الْحَلَالِ وَالْحَرَامِ
Yaa ayyuhal laziina aa'manuu' aa'minuu billaahi wa Rasuulihii wal kitaabil lazii nazzala alaa Rasuulihii wal kitaabil lazii'i anzala min qabl.

Tarjuma: "Ae Imaan walo! Imaan laao (jaisa ke Imaan laane ka haq hai) Allah par aur iske rasool par aur us kitaab par bhi jo us ne apne Rasool ﷺ par naazil farmayi aur is kitaab par bhi jo us ne pehle naazil ki".

Taurat takhtiyon par likhi hui, maktoob shakal mein Hazrat Moosa عليه السلام ko di gayi thi. Wo chunke dafatan aur jumlatan waahidatan de di gayi, isliye iske liye lafz انزال "Anzaal" aaya hai, jab ke Qur'an thoda thoda kar ke bayees-tewees (22-23) baras mein naazil hua. Lehaza isi ke ziman mein lafz نَزَّلَ "Nazzala" istemaal hua. Chunache, mutazikrah bala aayat mein تنزيل "Tanzeel" aur انزال "Anzaal" ek dusre ke bilkul muqable mein aaye hain. Goya yahan تُعْرِفُ الْأَشْيَاءَ بِأَضْدَادِهَا Tu'raful ashyaa'u bi'azdaadibaa, "cheezein apni azdaad se pehchani jaati hain" ka usool durust baithta hai.

Hikmat-e-Tanzeel

Ab hum ye jaan ne ki koshish karte hain ke tanzeel ki hikmat kya hai? Ye thoda thoda kar ke kyun naazil kiya gaya aur ek hi baar kyun na naazil kardiya gaya? Qur'an Majeed mein iski do hikmatein bayaan hui hain.

Ek to ye ke log shayed is ka tahamul na karsakte. Chunache, logaon ke tahamul ki khaatir thoda thoda kar ke naazil kiya gaya ta'ake wo isko achchi tarah samjhein, is par ghaur karein aur ise harz-e-jaan banayein aur isi ke mutabiq in ke zahn-o-fikr ki sataah buland ho. Ye hikmat Surah Bani Israel ki aayat 106 mein bayaan ki gayi hai:

وَقَرَأْنَا لَهُمْ فُرْقَانَهُ لِيَتَفَرَّقَ عَلَى النَّاسِ عَلَى مُكْثٍ
 litaqra'ahuu alan naasi alaa muksinw وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾
 wanazzalnaahu tanziil.

Tarjuma: "Aur hum ne Qur'an ko tukdon tukdon mein munqasam kardiya ta'ake aap thoda thoda kar ke aur waqfa waqfa se logaon ko sunaate rahein aur humne ise bataadreej utaara".

Is hikmat ko samajhne ke liye baarish ki misaal mulahiza kijiye. Baarish agar ek dam bahut musla dhaar ho to is mein wo barkat nahi hotein jo thodi thodi aur tadreejan hone waali baarsih mein hoti hain.

Baarish agar tadreejan ho to zameen ke andar jazb hoti chali jaayegi, lekin agar musla dhaar baarsih horahi ho to is ka aksar-o-beshtar hissa behta chala jaayega. Yahi mu'amla Qur'an Majeed ke anzaal wa tanzeel ka hai. Is mein logaon ki maslihat hai ke Qur'an in ke fahem mein, in ke baatin mein, inke shakhsiyaton mein tadreejan sirayat karta chala jaaye. Sirayat ke hawale se mujhe phir Alama Iqbal ka shaer yaad aaya hai.

Choon Bajan dar raft jaan deegar shood

Jaan choon deegar shad jahan deegar shood!

Tarjuma: "Ye (Qur'an) jab kisi ke baatin mein sirayat kar jaata hai to is ke andar ek ingalaab barpa hojaata hai, aur jab kisi ke andar ki duniya badal jaati hai to is ke liye poori duniya hi ingalaab ki zadd mein aajaati hai!"

To jab ye Qur'an kisi ke andar is tarah utar jaata hai jaise baarish ka paani zameen mein jazb hota hai to iski shakhsiyat mein sirayat karjaata hai aur iski sirayat karne ke liye iska tadreejan thoda thoda naazil kiya jaana hi hikmat par mubni hai. Lekin is se bhi zyada ahem baat Surah Al-Furqan mein kahi gayi hai, is liye ke wahan Kuffar-e-Makkah bilkhusoos Sardaran-e-Quresh ka baqaidah ek aitraaz naqal hua hai. Farmaya:

Wa gaalal laziina kafaru la'ulaa nuzzila alayhil qur'aanu jumlatanw
 waahidatan, kazaalik, linusabbita bihi
 fu'aadaka wa rattalnaahu tartiil. Waala
 yaatuunaka bimasalin illa ji'naaka
 bilhaqqi wa'ahsana tafsiiir.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
 وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ
 تَرْتِيلًا ۚ وَلَئِنْ يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
 وَأَحْسَنَ تَفْسِيرًا ﴿١٥﴾

Tarjuma: "Munkareen kehthe hain: Is shakhs par saara Qur'an ek hi waqt mein kyun na utaar diya gaya? – Haan! aisa is liye kiya gaya hai ke is ko hum achchi tarah (Aap ﷺ) ke zab-nasheen karte rahein aur is ko hum ne bagar-e-tarteel thoda thoda kar ke utaara hai. Aur (is mein maslihat bhi hai ke) jab kabhi wo aap ke saamne koi niraali baat (ya ajeeb sawal) lekar aaye, uska theek jawab bar waqt humne aapko de diya aur behtareen tareeqe se baat khol di".

Aitraaz ye tha ke ye poora Qur'an ek dam, yak baargi kyun nahi naazil kardiya gaya? Is aitraaz mein jo wazan tha, pehle isko samajh lijiye. Inhone jo baat ki darhaqeeqat is se muraad ye thi ke jaise hamara ek sha'ir dafatan poora dewaan logaon ko faraham nahi kardeta, balke wo ek ghazal kehta hai, qaseedah kehta hai, phir mazed mehnat karta hai, phir kuch aur tabaa azmayi karta hai, phir kuch aur kehta hai, is tarah tadreejan dewaan banjaata hai, isi tareeqe se Muhammad ﷺ kar rahe hain. Agar ye Alalh ka kalaam hota to poore ka poora ekdam naazil hosakta tha. Ye to darhaqeeqat insaan ki kaifiyat hai ke poori kitaab dafatan *produce* nahi kardeta. Poora dewaan to kisi sha'ir ne ek din ke andar nahi kaha balke ise waqt lagta hai, wo musasil mehnat karta hai, kuch takalluf bhi karta hai, kabhi aamad bhi hojaati hai, lekin wo kalaam dewaan ki shakl mein tadreejan madawwan hota hai. To ye to isi tarah ki cheez hai. [لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً] *La'u laa nuzzila alayhil qur'aanu jumlatanw wahidah*, "Kyun nahi ye Qur'an is par ekdam naazil hogaya?"

Ab iska jawab diya gaya: [كَذَلِكَ أَنْتِيتِ بِهِ فُؤَادَكَ] *Kazaalik, linusabbita bibii fu'aadak*, "Ye is liye kiya hai ta'ake ae Nabi hum iske zariye se *Aapke dil ko tasbiyat (jamao) ataa karein*". Yani wo baat jo aam insaanon ki maslihat mein hai wo khud Muhammad ﷺ ke liye bhi maslihat par mubni hai ke Aap ke liye bhi shayed Qur'an Majeed ka ek baargi tahamul karna mushkil ho jaata. Surah Al-Hashr ke aakhri ruk'oo mein ye alfaaz waarid hue hain:

La'u anzalnaa haazal qur'aana alaa jabalil lara'aytahuu khaashia'am mutasaddi'am min khashyatillah. لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ط

Tarjuma: "Agar hum poore ke poore Qur'an ko dafatan kisi pabaad par naazil kardete to tum dekhte ke wo Allah ke khauf se dab jaata aur phat jaata".

(Note kijiye yahan lafz *Anzaal* انزال aaya hai). Maloom hua ke qalb-e-Mohammedi ko jamao aur tehrao ataa karne ke liye ise batadreej naazil kiya gaya hai: [وَرَتَّلْنَاهُ تَرْتِيلًا] *Warattalnaahu tartiila*, "Aur humne isko to bagarz-e-tarteel thoda thoda kar ke utaara". "Ratal" chote paimaane ko, chote chote tukde karne ko kehte hain.

Agli aayat mein jo irshaad hua is ke donon mafhoom hosakte hain. Ek ye ke aye Nabi! Jo aitraaz bhi ye hum par karenge hum iska behtareen jawab Aapko ataa kardenge. Lekin dusra mafhoom ye bhi hai ke ye ek musasil kasha-kash hai jo Aapke aur mushrikeen-e-arab ke darmiyaan chal rahi hai. Aaj wo ek baat kehte hain, agar isi waqt iska jawab diya jaaye to wo darhaqeeqat Aap ki daawat ke liye mauzu hai. Agar ye saare ka saara kalam-e-Ilaahi ek hi martaba naazil hojaata to haalaat ke saath is ki mutabiqat aur inki taraf se pesh hone waale aitraazaat ka barwaqt jawab na hota aur is ke andar jo asar andaaz hone ki kaifiyat hai wo haasil na hoti. Is tadreej mein apni jagah mauzuniyat hai aur iski apni ta'seer hai. Is etebaar se Qur'an Majeed ko tadreejan naazil kiya gaya.

Qur'an Kareem ka Zamana-e-Nuzool aur Arz-e-Nuzool

Rasool Allah ﷺ par Qur'an ke nuzool ke ziman mein ab do choti choti cheezein aur note karlijiye. Ye sirf maloomaat ke ziman mein hain. Is ka zamana-e-nuzool kya hai? Hum jis hisaab (san eeswi) se baat karne ke aadi hain, isi hisaab se hamare zehan ka sughra-kubra bana hua hai. Is etebaar se note karlijiye ke Qur'an Hakeem ka zamana-e-nuzool 610 se 632 tak 22 baras par mushtamil hai. Qamri hisaab se ye 23 baras banenge. 40 aam-al-feel se shuru karein to 12 saal qabl hijrat aur 11 hijri saal milkar 23 saal qamri banenge. Jinke dauraan ye Qur'an batarz-e-tanzeel thoda thoda kar ke naazil hua. Sahi Ahadees mein ye shahadat maujood hai ke pehle Surah Al-Alaq ki paanch ayaat naazil huein, phir teen saal ka waqfa aaya. Surah Al-Alaq ki paanch ayaat bhi chunke Qur'an Majeed ka hissa hain, lehaza sahi qaul yahi hai ke Qur'an Hakeem ka zamana-e-nuzool 23 qamri ya 22 shamsi saal hai.

Ab ye nuzool ki jagah kaunsi hai? Is ziman mein sirf ek lafz note karlijiye taqreeban poore ka poora Qur'an "Hijaz" mein naazil hua. Is liye ke agaaz-e-Wahi ke ba'ad Huzoor ﷺ ka koi safar hijaz se bahar saabit nahi hai. Agaaz-e-Wahi se qabl Aap ﷺ ne mutadad safar kiye hain. Aap ﷺ Sham ka safar karte the, yaqeenan Yemen bhi Aap ﷺ jaate honge. Isliye ke Alfaaz-e-Qurani [رَحَلَةُ الشَّاءِ وَالْصَّيْفِ] *Rihlatash shitaai*

was-sayfi, ki rau se Quresh ke salaana do safar hote the. Garmiyon ke mausam mein shumal ki taraf jaate the, isliye ke Falasteen ka ilaaqa nasbatan thanda hai, aur sardiyon ke mausam mein wo junooB ki taraf (Yemen) jaate the, is liye ke wo garam ilaaqa hai. To Huzoor Akram ﷺ ne bhi tijaarti safar kiye hain. Ba'az muhhaqaqeen ne to ye imkaan bhi zaahir kiya hai ke Aap ﷺ ne us zamane mein koi behri safar bhi kiya aur gulf ko aboor kar ke mikran ke saahil par kisi jagah Aap ﷺ tashreef laaye. (Wallahu aalam!)

Ye baat mai ne Doctor Hameedullah Sahab ke ek lecture mein suni thi jo inhone Hyderabad (Sindh) mein diya tha, lekin ba'ad mein is par jirah hui ke ye bahut hi kamzor qaul hai aur iske liye koi sanad maujood nahi hai. Albatta "Al-Khubr" jahan aaj abaad hai wahan par to har saal ek bahut bada tijaarti mela lagta tha aur Huzoor ﷺ ka wahan tak aana saabit hai. Bahr-e-haal aapko maloom hai ke Huzoor ﷺ agaaz-e-Wahi ke ba'ad dus (10) saal tak to Makkah Mukkaramah mein rahe, iske ba'ad Ta'if ka safar kiya hai. Phir aas paas "Akaaz" ka mela lagta tha aur mandiyen lagti thi, in mein Aap ne safar kiye hain. Phir Aap ﷺ ne Madina Munawara hijrat farmayi hai. Iske ba'ad sab jungein Hijaaz ke ilaaqe hi mein huein, siwaye Gazwah-e-Tabook ke. Lekin Tabook bhi asal mein Hijaaz hi ka shumali sira hai. Is etebaar se Hijaaz hi ka ilaaqa hai jis mein Qur'an Kareem naazil hua tha. Taham do aayatein is etebaar se mustasna qaraar di jasakti hain ke wo zameen par nahi balke asmaan par naazil huein.

Hazrat Abdullah Bin Masood رضي الله عنه se Sahih Muslim mein riwayat maujood hai ke Shab-e-Meraj mein Allah Ta'ala ne Aap ﷺ ko jo teen tohfe ataa kiye, in mein namaz ki farziyat aur do ayaat-e-Qur'ani shaamil hain. Ye Surah Al-Baqarah ki aakhri do ayaat hain jo arsh ke do khazane hain jo Muhammad ﷺ ko Shab-e-Meraj mein ataa hue. To ye do aayatein mustasna hain ke ye zameen par naazil nahi huwin balke Aap ﷺ ko Sidratul Muntaha par di gayi aur khud Aap ﷺ saatwein asmaan par the, jab ke baaqi poora Qur'an asmaan se zameen par naazil hua hai. Geographiya etebaar se Hijaaz ka ilaaqa mehbat-e-Wahi hai.

3. QUR'AN HAKEEM KI MAHFOOZIYAT

Mai ne arz kiya tha Qur'an ke baare mein (3) teen buniyadi aur i'tteqaadi cheezein hain: **Awwal**, ye Allah ka kalaam hai. **Duwwam**, ye Muhammad ﷺ par naazil hua. **Suwwam**, ye min-o-ann kul ka kul mahfooz hai. Is mein na koi kami hui hai na koi beshi hui hai. Na kami hosakti hai na beshi hosakti hai. Na koi tahreef hui hai na koi tabdeeli. Ye goya hamaare aqeede ka jaz wila yanfak hai. Is mein kuch ishtebah ahl-e-tasheeh ne paida kiya hai, lekin inki baat bhi mai kuch yaqeen ke saath is liye nahi keh sakta ke in ka ye qaul bhi saamne aata hai ke “Hum is Qur'an ko mahfooz maante hain”. Albatta awaam mein jo cheezein mashhoor hain ke Qur'an se falaan ayaat nikaal di gayi, falaan Surat Hazrat Ali ؑ ki madah aur shaan mein thi, wo is mein se nikaal di gayi waghaira, in ke baare mein mai nahi keh sakta ke ye in mein se awaam ka la-in, aam ki baatein hain ya in ke aiteqadaat mein shaamil hain. Lekin ye ke behr-e-haal ahl-e-sunnat ka ajmayi aqeedah hai ke ye Qur'an Hakeem mahfooz hai aur kul ka kul min-o-ann hamare saamne maujood hai. Is ke liye khud Qur'an Majeed se jo gawahi milti hai wo sab se zyada numayan hokar Surah Al-Qiyamah mein aayi hai. Farmaya:

*Laa tuharrik bihi lisaanaka
lit'ajala bihi. Inna alaynaa
jam'ahuu waqur'aanahuu.*

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا
جَمْعَهُ وَقُرْآنَهُ ۚ

Rasool Allah ﷺ ko Allah Ta'ala ne izraah-e-shafaqat farmaya:

Tarjuma: “Aap is Qur'an ko yaad karne ke liye apni zubaan ko tezi se harkat na dein. Isko yaad karwa dena aur padhwa dena hamare zimme hai”.

Aap ﷺ mushaqqat na jhelein, ye zimmedaari hamari hai ke hum ise Aap ﷺ ke seena-e-mubarak ke andar jama kardenge aur iski tarteeb qayem kardenge, isko padhwadenge. Jis tarteeb se ye naazil horaha hai iski zyada fikr na kijiye. Asal tarteeb jis mein iska murattab kiya jaana hamare pesh-e-nazar hai, jo tarteeb luh-e-mahfooz ki hai isi tarteeb se hum padhwadenge. [ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۚ], *Summa inna alaynaa bayaanah*, phir agar aap ko kisi cheez mein ab-haam mahsoos ho aur wazahat ki zaroorat ho to iski tauzeeh aur tadween bhi hamare zimme hai.

Ye saari zimmedari Allah Ta'ala ne khud apne upar li hai. Agar

in ayaat ko koi shakhs Qur'an Majeed ki ayaat maanta hai to is ko manna padhega ke Qur'an Majeed poore ka poora jama hai, iska koi hissa zaya nahi hua. Sarahat ke saath ye baat Surah Al-Hijr ki aayat 9 mein mazkoor hai. Farmaya:

Inna nahnu nazzalnaz zikra wa **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**
inna lahuu labaafizuun.

Tarjuma: “Hum ne hi is “Az-zikr” ko naazil kiya hai aur hum hi is ki bifazat karne waale hain”.

Ye goya hamesha hamesha ke liye Allah Ta'ala ki taraf se guarantee hai ke hum ne ise naazil kiya aur hum hi iske muhafiz hain. Is haqeeqat ko Alama Iqbal ne khoobsurat shaer mein bayaan kiya hai:

Hurf-e-aou raa-raib ne tabdeel ne
Aaya ash sharmidah taaweel ne

Tarjuma: “Is ke lafz mein na kisi shak wa shuba ka sha'eba hai na rad wa badal ki gunja'ish. Aur iski ayaat kisi taaweel ki mohtaj nahi”.

Is shaer mein teen aitebaraat se nafi ki gayi hai:

1. Qur'an ke huroof mein ya'ni is ke matan mein koi shak wa shuba ki gunja'ish nahi. Ye min-o-ann mahfooz hai.
2. Is mein kahin koi tahreef hui ho, kahin tabdeeli ki gayi ho, qata,an aisa nahi.
3. Kya iski ayaat ki ulat sulat taaweel bhi ki jaasakti hai? Nahi! Ye aakhri baat bazahir bahut bada daawa maloom hota hai, is liye ke taaweel ke aitabaar se Qur'an Majeed ke ma'ine mein logaon ne tahreef ki, lekin waqeya ye hai ke Qur'an Majeed mein agar kahin ma'anwi tahreef ki koshish bhi hui hai to wo qata,an darja istenaad ko nahi pahunch saki, ise kabhi bhi isteqlaal aur dawaam haasil nahi hosaka, Qur'an ne khud is ko radd kardiya. Jis tarah doodh mein se makhi nikaal kar phenk di jaati hai, aisi taaweelaat bhi ummat ki tareekh ke dauraan kahin bhi jadd nahi pakad saki hain aur isi tarah nikaal di gayi hain. Is baat ki sanad bhi Qur'an mein maujood hai. Surah Haa, Meem, Sajda ki aayat 42 mein hai:

*Laa yaatiihil baatilu mim bayni
yadayhi walaa min khalfihii,
tanziiulum min hakeemin hameed.*

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا
مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٢٣﴾

Tarjuma: “*Baatil is (Qur'an) par hamla awar nahi hosakta, na saamne se na peeche se, ye ek Hakeem wa hameed ki naazil kardah cheez hai*”.

Ye baat sare se kharij az-imkaan hai ke is Qur'an mein koi tahreef hojaaye, iska koi hissa nikaal diya jaaye, is mein koi ghair Qur'an shaamil kardiya jaaye. Surah Al-Haaqqah ki ye ayaat mulaheza kijiye jahan goya is imkaan ki nafi mein mubalighe ka andaaz hai:

*Wa la'u taqawwala alayna ba'azl
aqaawiil. La'akhaznaa minhu
bil-yameen. Summa laqata'anaa
minhul watiin. Famaa minkum
min abadin anhu haajiziin.*

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٢٤﴾ لَأَخَذْنَا
مِنْهُ بِالْيَمِينِ ﴿٢٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٢٦﴾
فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٢٧﴾

Tarjuma: “*(Koi aur to is mein izaafa kya karega) agar ye (hamare Nabi Muhammad ﷺ) khud bhi (bafarz-e-mahal) apni taraf se kuch ghad kar is mein shaamil kardein to hum inhein dahine haath se pakadenge aur inki sha rag kaat denge. Phir tum mein se koi (bade se bade muhafiz inka haami wa madadgaar) nahi hoga ke jo inhein hamari pakad se bacha sake*”.

Yahan to Muhammad Rasool ﷺ ke liye bhi is shiddat ke saath nafi kardi gayi. Kufaar wa mushrikeen ki taraf se mutaleba kiya jaata tha ke Aap is Qur'an mein kuch narmi aur lachchak dekhayein, ye to bahut *rigid* hai, bahut hi *uncompromising* hai, behr-e-haal duniya mein mu'amlaat “Kuch lo, kuch do” (*give and take*) se taye hote hain, lehaza kuch Aap narm padhein kuch hum narm padhte hain. Is ke baare mein farmaya:

Wadduu la'u tud-hinu fayud-hinuun

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٢٨﴾

Tarjuma: “*Wo to chaahnte hain ke Aap kuch dheele hojayein to ye bhi dheele hojayenge*”.

Aur Surah Yunus mein irshaad hua:

Wa iza tutlaa alayhim
a'ayaatunaa bayyinaati,
qaalallaziina laa yarjuuna
liqaa'anaa'ati biqur'aanin ghairi
haazaa a'ubaddilhu, qul maa
yakuunu lii an ubaddi lahuu min
tilqaa'i nafsii, in attabi'u illaa

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ ۖ قَالَ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ ۚ
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي ۚ
إِنْ أَشِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

maa yuha'a ilayya, innii'i akhaafu in a'saytu Rabbii azaba yawmin azeem.

Tarjuma: "Jab inhein hamari ayaat-e-beenaat sunayi jaati hain to wo log jo hum se milne ki tawageh nahi rakhte, kehthe hain ke is Qur'an ke bajaye koi aur Qur'an laa'iye ya is mein kuch tarmeem kijiye. (Ae Nabi! in se) keh dijiye mere liye bargiz mumkin nahi hai ke Mai, Apne khayal aur iraade se is ke andar kuch tabdeeli kar sakoon. Mai to khud paband hoon iska jo mujh par Wahi kiya jaata hai. Agar Mai, Apne Rab ki nafarmani karoon to Mujhe ek bade haulnaak din ke azaab ka darr hai".

Ye hai Qur'an Majeed ki shaan ke ye laf'zan, maa'nan, mat'nan kulli taur par mahfooz hai.



BAAB DUWWAM

CHAND MUTAFARRIQ MUBAHIS

Qur'an Majeed Ki Zubaan

Ab aaiye agli bahes ki taraf ke Qur'an Majeed ki zubaan kya hai aur is zubaan ki shaan kya hai. Ye baat bhi Qur'an Majeed ne bahut takraar wa i'adaah ke saath bayaan ki hai ke ye Qur'an arbi mubeen mein hai, ya'ni shasta, saaf, salais, khulli aur wazeh arbi mein hai.

Qur'an Majeed Allah ka kalaam hai. Is ne jin huroof wa swaat ka jaame pehna, wo huroof wa swaat luh-e-mahfooz mein hain. Iske ba'ad wo kalaam-e-Ilaahi qaul-e-Jibrael عليه السلام aur qaul-e-Muhammad ﷺ ban kar naazil hua aur logaon ke saambe aaya. Chunache, Surah Al-Zakhrif ke agaaz mein irshaad hua:

*Haa Meem. Wal kitaabil mubeen.
Innaa ja'alnaahu qur'aanan 'arabiyal
la'allakum ta'qiluun.*

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ۚ إِنَّا جَعَلْنَاهُ
قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۚ

Tarjuma: "Haa, Meem. Qasam hai is wazeh kitaab ki! Humne ise Qur'an-e-arbi banaya hai ta'ake tum samajh sako".

Qur'an ki mukhatib awwal qaum Hijaaz mein abaad thi. Is se kaha jaaraha hai ke humne is Qur'an ko tumhari zubaan mein banaya. Is ne awwalan huroof wa swaat ka jaama pehna hai, phir tumhari zubaan arbi ka jaama pahen kar tumhare saamne naazil kiya gaya hai ta'ake tum isko samajh sako.

Yahi baat Sureh Yousuf ke shuru mein kahi gayi hai:

*Alif Laam Raa 'aayaatul kitaabil
mubeen. Inna'a anzalnaahu qur'aanan
arabiyal la'allakum ta'qiluun.*

الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۚ إِنَّا
أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۚ

Tarjuma: "Aleef, Laam, Raa. Ye is kitaab ki aayaat hain jo apna mudda saafsaaf bayaan karti hai. Hum ne ise naazil kiya hai Qur'an banakar arbi zubaan mein ta'ake tum samajh sako".

Surah Al-Shu'ra mein farmaya:

Bilisaanin arabiyim mubeen.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٤٦﴾

Tarjuma: “*Saaf saaf arbi zubaan mein (naazil kiya gaya).*”

Surah Az-Zumar mein irshaad farmaya:

*Qur'aanan arabiiyyan
ghaira zii 'irwajilla'allahum
yattaquun.*

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ أَلَّحْمُهُمْ يَتَّقُونَ ﴿٧٨﴾

Tarjuma: “*Aisa Qur'an jo arbi mein hai, jis mein koi tedh nahi hai, ta'ake wo bach kar chalein.*”

Is mein kahin kaji nahi, kahin koi aich pech nahi, iski zubaan bahut salais, shasta aur bilkul wazeh zubaan hai. Is mein kahin pehliyan bujhwaane ka andaaz nahi hai.

Ab note kijiye ke Qur'an ki arbi kaunsi arbi hai? Is liye ke arbi zubaan ek hai magar is ke *dialects* aur iski boliyan beshumaar hain. Khud jazeerah numaye arab mein mutedad boliyan thi, talafuz aur lehje mukhtalif the. Ba'az alfaaz kisi khaas ilaaqe mein mustamil the aur dusre ilaaqe ke log in alfaaz ko jaante hi nahi the. Aaj bhi kehne ko to Misr, Libya, Aljaza'ir, Mauritanya aur Hijaaz ki zubaan arbi hai, lekin unke haan jo faseeh arbi kehlaati hai wo to ek hi hai. Wo darhaqeeqat ek isliye hai ke Qur'an Majeed ne ise duwaam ataa kiya hai. Ye Qur'an Majeed ka arbi zubaan par azeem ehsaan hai. Isliye ke duniya mein dusri koi zubaan bhi aisi nahi hai jo (1400) chaudah sau baras se ek hi shaan aur ek hi kaifiyat ke saath baaqi ho. Urdu zubaan hi ko dekhiye. 100-200 baras puraani urdu aaj hamare liye na-qaabil-e-fahem hai. Deccan ki urdu hamaein samajh mein nahi aasakti, is mein kitni tabdeeli hui hai. Isi tarah Farsi zubaan ka mu'amla hai. Ek wo farsi thi jo Arbaon ki aamad aur Islam ke zahoore ke waqt thi. Arbaon ke haathon Iran fatah hua to rafta rafta is Farsi ka rang badalta gaya. Ab isko phir badla gaya hai aur is mein se arbi alfaaz nikaal kar is ke lehje bhi badal diye gaye hain. Ek Farsi wo hai jo Afghanistan mein boli jaati hai, wo hamari samajh mein aati hai. Is liye ke jo Farsi yahan padhayi jaati thi wo yahi Farsi thi. Aaj jo Farsi Iran mein padhayi jaarahi hai wo bahut mukhtalif hai, apne lehje mein bhi aur apni alfaaz ke etebaar se bhi. Lekin arbi “Faseeh zubaan” ek hai. Ye asal mein Hijaaz ke badu'aon ki zubaan thi. Poora Qur'an Hakeem Hijaaz mein naazil hua. Hijaaz mein baadiya

nasheen the. Arbaon ka kehna tha ke khalis zubaan baadya-nashinon ki hai, shaher waalaon ki nahi. Jab ke Makkah shaher tha aur wahan bahar se bhi log aate rehte the. Qaafle aarahe hain, jaarahe hain, teher rahe hain. Jahan is tarah ki aamad-o-raft ho wahan zubaan khalis nahi rehti aur is mein ghair zubaanaon ke alfaaz shaamil hokar mustamil hojaate hain aur bol chaal mein aajate hain. Khaas isi wajah se Makkah ke shurfa apne bachchaon ko paida'ish ke fauran ba'ad baadya-nashinon ke paas bhej dete the. Ek to doodh peelaane ka mu'amlā tha. Dusra ye ke in ki zubaan saaf rahe, khaalis arbi zubaan rahe aur har milawat se paak rahe. To Qur'an Majeed Hijaaz ke baadya-nashinon ki zubaan mein naazil hua.

Albatta ye saabit hai ke Qur'an Majeed mein kuch alfaaz dusre qaba'il aur dusre ilaaqaon ki zubaanon ke bhi aaye hain. Alama Jalaluddin Sayuti رحمه الله ne aise alfaaz ki fehrist murattib ki hai. Is ke alawa kuch ghair arbi alfaaz bhi Qur'an Majeed mein aaye hain jo mu'arrab hogaye hain. Ibrahim, Ismail, Israel, Is'haq, ye tamaam naam darhaqeeqat Ibraani zubaan ke alfaaz hain. Lafz "Eil" Ibraani zubaan mein Allah ke liye aata hai aur ye lafz hamare haan Qur'an Majeed ke zariye aaya hai. Isi tareeqe se "Sijjeel" ka lafz Farsi se aaya hai. Sehra mein kahin baarish ke natije mein halki si phuwaar padi ho to baarish ke qatron ke saath rait ke chote chote daane ban jaate hain aur phir tezz dhoop padhne par wo aise pak jaate hain jaise bhatte mein einton ko paka diya gaya ho. Ye kankar "Sijjeel" kehlaate hain jo "Sang-e-gal" ka mu'arrab hai. Baaqi aksar-o-beshtar Qur'an Majeed jis mein naazil hua, wo Hijaaz ke ilaaqe ke baadya-nashinon ki arbi hai, jis mein fasahat wa balaghat nuqta-e-urooj par hai aur iska loha maana gaya hai.

Is ke alawa Qur'an Majeed mein ek soti aahang hai. Iska ek "Malkuti Ghana" (*Divine Music*) hai, iski ek aazubat aur mithaas hai. Ye donon cheezein Arab mein poore taur par tasleem ki gayi hain aur logaon par sab se zyada maroobiyat Qur'an Hakeem ki fasahat, balaghat aur aazubat hi se taari hui. In ki apni zubaan mein hone ke etebaar se zaahir baat hai ke Qur'an ke behtareen naaqid bhi wohi hosakte the. Wazeh rahe ke adab mein "tanqeed" donon pehluaon ko muheet hoti hai. Kisi cheez ki qadr-o-qeemat ka andaza lagana, ise jaanchna, parakhna, is mein koi khaami ho to is ko numayan karna aur agar koi muhasan ho to inko samjhana aur bayaan karna. Is etebaar se iski fasahat wa balaghat ko tasleem kiya gaya hai.

Mai arz kar chuka hoon ke arbi zubaan aaj bhi mukhtalif ilaaqaon, mukhtalif lehjaon aur boliyon ki shakal ikhtiyaar kar chuki hai. Ek ilaaqe ki aami (*colloquial*) arbi dusre logaon ki samajh mein nahi aati thi. Khud nuzool-e-Qur'an ke zamane mein Najad ke logaon ki zubaan Hijaaz ke logaon ko samajh mein nahi aati thi. Is ki wazahat ek hadees mein bhi milti hai Najad se kuch log aaye aur wo Huzoor ﷺ se guftagu kar rahe the jo badi mushkil se samajh mein aarahi thi aur log ise samajh nahi paa rahe the. Aaj bhi Najad ke log jo guftagu karte hain wo waaq'e ye hai ke arbi se waqfiyat hone ke bawajood inki arbi hamari samajh mein nahi aati, inka lab-o-lehja bilkul mukhtalif hai. Qur'an Hakeem ki zubaan Hijaaz ke baadya-nashinon ki hai. Lehaza agar tahqeeq wa taddabur Qur'an ka haq aadaa karna ho to jahaliyat ki shayari padhna zaroori hai. A'ima lughat ne ek ek lafz ki tehqeeq kar ke aur badi gehraiyan mein utar kar jaheli shayari ke hawale se jitne bhi isteshad ho sakte the inko khangaal kar Qur'an mein mustamal alfaaz ke maadaon ke mafhoom mu'ayyin kardiye hain. Ek aam qaari ko, jo Qur'an se tazakkur karna chaahe, sirf hidayat haasil karna chaahe, is khekad mein padhne ki chanda zaroorat nahi hai. Albatta tadbeer-e-Qur'an ke liye jab tehqeeq ki jaati hai to jab tak kisi ek lafz ki asal poori tarah maloom na ki jaaye aur is ke baal ki khaal na utaar li jaaye tehqeeq ka haq adaa nahi hota. Is etebaar se shaer jaheli ki zubaan ko samajhna taddabur Qur'an ke liye yaqeenan zaroori hai.

Qur'an ke Asma'a-o-Sifaat

Agli bahes Qur'an Hakeem ke asma-o-sifaat ki hai. Alama Jalaluddin Sayuti رحمه الله ne apni shahra-e-afaaq kitaab "*Al Itqaan fi Uloomul Qur'an*" mein Qur'an Hakeem ke asma-o-sifaat Qur'an Hakeem hi se lekar pachpan (55) naamaon ki fahrist murattib ki hai. Mai ne jab is par ghaur kiya to andaza hua ke wo bhi kaamil nahi hai, maslan lafz "Burhan" inki fehrist mein shaamil nahi hai. Darhaqeeqat Qur'an Majeed ki sifaat, iski shaanon aur is ki ta'seer ke liye mukhtalif alfaaz ko jamaa kiya jaaye to 55 hi nahi is se zyada alfaaz ban jayenge, lekin mai ne inhein do hisson mein taqseem kiya hai. Ek to wo alfaaz hain jo muffarid ki haisiyat se aur mu'arfa ki shakl mein Qur'an Majeed mein Qur'an ke liye waarid hue hain, jab ke kuch sifaat hain jo mausoof ke saath aarahi hain. Maslan "Qur'an Majeed" mein "Majeed" Qur'an ka naam nahi hai, darhaqeeqat siffat hai. Isi tarah "Al-Qur'an Al-Majeed" mein agarche "Aleef, Laam" ke saath "Al-Majeed" aata hai, lekin ye chunke mausoof ke saath milkar aaya hai lehaza ye bhi siffat hai.

Qur'an Majeed ke liye jo alfaaz bataur-e-ism aaye hain, in mein se aksar-o-beshtar wo hain jinke saath Laam ta'reef laga hua hai. Qur'an ke liye ahem tareen naam jo iska imtiyazi aur ikhtesasi (*The exclusive*) naam hai, "Al-Qur'an" hai. (Mai ba'ad mein iski wazahat karoonga) is ke ba'ad kasrat se istemaal hone waala naam "Al-Kitaab" hai. Qur'an ki asal haqeeqat par roshni daalne waala ahem tareen naam "Az-Zikr" hai. Qur'an Majeed ki aafadiyat ke liye sab se zyada jama naam "Al-Huda" hai. Qur'an Majeed ki nawiyat aur haisiyat ke etebaar se ahem tareen naam "An-Noor" hai. Qur'an Majeed ek intehayi ahem shaan jo ek lafz ke taur par aayi hai "Al-Furqan" hai ya'ni (haq wa batil mein) farq kardene waali shaye, doodh ka doodh aur paani ka paani juda kardene waali shaye. Qur'an ka ek naam "Al-Wahi" bhi aaya hai: *قُلْ إِنَّمَا أُنْزِرُكُم بِالنُّوحِيّ* [Al Ambiya: 45]. Isi tarah "Kalaam Allah" ka lafz bhi khud Qur'an mein aaya hai: *حَتَّى يَسْمَعَ كَلَمَ اللَّهِ* [At-Tauba, 6] chunka yahan kalaam muzaaf waq'e hua hai, lehaza ye bhi mu'arfa ban gaya. Mere nazdeek jinhein hum Qur'an ke naam qaraar dein, to yahi bante hain. Agarche, jaisa ke mai ne arz kiya, jo lafz bhi Qur'an ke liye siffat ke taur par ya is ki shaan ko bayaan karne ke liye Qur'an mein aagaya hai Alama Jalaluddin Sayuti رحمته اللہ علیہ ne is ko fehris mein shaamil kar ke 55 naam ginwaye hain, lekin ye fehris bhi mukamil nahi.

Qur'an Kareem ki mukhtalif shaanon aur sifaat ke liye ye alfaaz aaye hain:

<i>Innahuu laqur'aanun Kareem. [Al-Waqiya, 77]</i>	إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿١﴾	<i>Kareem</i>	كَرِيمٌ	1.
<i>Yaseen. Walqur'anil Hakeem. [Yasin, 1-2]</i>	يَسَّ ۖ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾	<i>Al-Hakeem</i>	الْحَكِيمِ	2.
<i>Walaqad aataynaaka sab'am minal masaanii wal Qur'aanal Azeem. [Al-Hijr, 87]</i>	وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٣﴾	<i>Al-Azeem</i>	الْعَظِيمِ	3.
<i>Bal Hua Qur'aanum Majeed. [Al-Burooj, 21]</i> <i>Qaaf walqur'anil Majeed. [Qaaf, 1]</i>	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٤﴾ aur قَدْ وَالْقُرْآنِ الْمَجِيدِ ﴿٥﴾	<i>Majeed aur Al-Majeed</i>	مَجِيدٌ aur الْمَجِيدِ	4.
<i>Haa Meem. Wal Kitaabil Mubeen. [Az-Zukhruf, 1-2]</i>	حَمْدٌ ۖ وَالْكِتَابِ الْمُبِينِ ﴿٦﴾	<i>Al-Mubeen</i>	الْمُبِينِ	5.

Hudanw wa Rahmatul lil muminiin. [Younus, 57]	هُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾	Rahmath	رَحْمَةٌ	6.
Wa Innahuu fii ummil kitaabi ladayna la'aliyun Hakeem. [Az-Zukhruf, 4]	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ ﴿٤﴾	Ali	عَلَىٰ	7.
Qad jaa'akum Basaa'iru mir Rabbikum. [An-Na'am, 104]	قَدْ جَاءَكُمْ بَصَائِرُ مِّن رَّبِّكُمْ	Basaa'ir	بَصَائِرُ	8.
Basheerunw wa nazeera. [Haa Meem Sajda, 4]	بَشِيرًا وَنَذِيرًا		9. & 10.	
Agarche ye alfaaz Ambiya ke liye aate hain lekin yahan khud Qur'an ke liye bhi aaye hain. Qur'an apni zaat mein fi-nafsihi Basheer bhi hai, Nazeer bhi hai).				
Wa Bushra lilmuslimiin. [An-Nahl, 89, 102]	وَبُشْرَىٰ لِّلْمُسْلِمِينَ	Bushra	بُشْرَىٰ	11.
Wa innahuu lakitaabun azeez. [Haa Meem Sajda, 41]	وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾	Azeez	عَزِيزٌ	12.
Haazaa Balaaghul linnaas. [Ibrahim, 52]	هَٰذَا بَلَاغٌ لِّلنَّاسِ	Balaaghu	بَلَاغٌ	13.
Haazaa Bayaanul linnaas. [Aal-e-Imran, 138]	هَٰذَا بَيَانٌ لِّلنَّاسِ	Bayaan	بَيَانٌ	14.
Qad Jaa'atku mau'izatum mir rabbikum wa shifaa'ul limaa fis sudoor. [Younus. 57]	قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ	Mau'izat	مَوْعِظَةٌ	15.
Nahnu naqussu alayka absanal qasas. [Yousuf, 3]	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ	Ahsanal Qasas	أَحْسَنَ الْقَصَصِ	17.
	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِ	Ahsanal Hadees	أَحْسَنَ الْحَدِيثِ	18.
Allaahu nazzala absanal hadeeshi kitaabam mutashaabiham masaani. [Az-Zumr, 23]		Mutashaabihi	مُتَشَابِه	19.
		Masaani	مَثَانِ	20.
Kitaabun anzalnaahu ilayka mubaarak. [Swaad, 29]	كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ	Mubaarak	مُبَارَكٌ	21.
	مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ	Musaddiq	مُصَدِّقٌ	22.

<i>Musaddiqal limaa bayna yadayhi minal kitaabi wa muhayminan alay. [Al-Maidah, 48]</i>	<i>Muhaymin</i>	مُحَيِّمِينَ	23.
<i>Qayyimal liyunzira ba'asan shadeedam mil ladun. [Al-Kahaf, 2]</i>	<i>Qayyim</i>	قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ	24.

Ye mukhtalif alfaaz hain jo Qur'an Hakeem ki mukhtalif shaanon ke liye aaye hain. Jaisa ke Allah Ta'ala ke niyanwe (99) naam hain, jo iski mukhtalif shaanon ko zaahir karte hain, isi tarah Huzoor ﷺ ke naamon ki fehrist bhi aap ne padhi hogi. Aap ﷺ ki mukhtalif shaanein hain, is ke etebaar se Aap Basheer bhi hain, Nazeer bhi hain, Haadi bhi hain, Mo'alim bhi hain. Qur'an Majeed ke bhi mukhtalif asma-o-sifaat hain.

Lafz "Qur'an" ki Laghwi Behes:

Qur'an Majeed ke naamon mein se sab se ahem naam "Qur'an" hai, jiske liye mai ne lafz *exclusive* istemaal kiya tha ke kisi aur kitaab ke liye istemaal nahi hua, warna Taurat kitaab bhi hai, hidayat bhi thi, aur iske liye lafz Noor bhi aaya hai. Irshaad hua: [إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ] *Inna'a anzalnat tauraata fihaa hudanw wa nuur*, (Al-Maidah:44) "**Humne Taurat naazil ki jis mein hidayat di hai aur noor bhi**". Khud Qur'an Majeed bhi hidayat hai, noor bhi hai, rehmat bhi hai. To baqiya tamaam ausaaf to mushtarik hain, lekin Al-Qur'an ke lafz ka itlaaq kutb-e-samawiya mein se kisi aur kitaab par nahi hota. Ye imtiyazi ekhtasasi aur isteshnayi naam sirf Qur'an Majeed ke liye hai. Isliye ek raaye ye hai ke ye ism-e-ilm hai, aur ism-e-jaamid hai, ism-e-mushtaq nahi hai. Allah Ta'ala ke naam "Allah" ke baare mein bhi ek raaye ye hai ke ye ism-e-zaat hai, ism-e-ilm hai, ism-e-jaamid hai, mushtaq nahi hai, ye kisi aur maadey se nikla hua nahi hai. Jab ke ek raaye ye hai ke ye bhi siffat hai, jaise Allah Ta'ala ke dusre sifaati naam hain. Jaise: *Aleem* **عليم** Allah Ta'ala ki siffat hai aur *Al Aleem* **العليم** naam hai, *Raheem* **رحيم** siffat hai aur *Al Raheem* **الرحيم** naam hai, is tarah Aalaa par *Aal* **ال** dakhil hua to *Allallaah* **الله** bangaya aur do laam madgham hone se ye *Allah* **الله** bangaya. Ye dusri raaye hai. Jo mu'amla lafz Allah ke baare mein ikhtelafi hai ba-aina wohi ikhtelaaf lafz Qur'an ke baare mein hai. Ek raaye ye hai ke ye ism-e-jaamid aur ism-e-ilm hai iska koi aur maada nahi hai, jab ke dusri raaye ye hai ke ye ism-e-mushtaq hai. Lekin phir iske maade ki ta'yyun mein ikhtelaaf hai.

Ek raaye ke mutabiq iska maada قرن "Qarn" hai ya'ni Qur'an mein jo Noon ن hai wo bhi huruf-e-asli hai. Dusri raaye ke mutabiq iska maada قرق "Qarf Ra" hai, goya mahmooz hai. Mai ye baatein ahl-e-ilm ki dilchaspi ke liye arz kar raha hoon. Jin logaon ne iska maada قرن "Qarn" maana hai, unki bhi do aaraa hain. Ek raaye ye hai ke jaise Arab kehte hain قَرْنَ الشَّيْءِ بِالشَّيْءِ "Koi shaye kisi dusre ke saath shaamil kardi gayi" to is se Qur'an bana hai. Allah Ta'ala ki aayaat, Allah Ta'ala ka kalaam jo waqtan wa foqtan naazil hua, isko jab jama kardiya gaya to wo "Qur'an" bangaya. Imaam Ashari bhi is raaye ke qayel hain. Jab ke ek raaye Imaam Faraa ki hai, jo lughat ke bahut bade imaam hain, ke ye qareena aur qara'in se bana hai. Qara'in kuch cheezon ke asaar hote hain. Qur'an Majeed ki aayaat chunki ek dusre se mushaba hain, jaisa ke Surah Az-Zumr mein Qur'an Majeed ki ye siffat waarid hui hai [كُتِبَ مُتَشَابِهًا مَثَانٍ] Kitaabam mutashabiham masaani. Is etebaar se appas mein ye ayaat qurnaa hain. Chunache, Qareena se Qur'an bangaya hai.

Jo log kehte hain ke iska maada Qaaf, Ra hai wo Qur'an ko musaddar maante hain. قرأ، يقرأ، قرأ، وقرأ، وقرأ، قرأ، Qara'a, yaqra'a, qar'an, waqira'atan wa qur'ana. Ye agarche musaddar ka ma'roof wazan nahi hai lekin iski misalein arbi mein maujood hain. Jaise رَجَحَ Rajaha se رُجِحَ Rujhaan aur غَفَرَ Gafara se غُفِرَ Gufraan. Inke maada mein ن "Noon" shaamil nahi hai. To jaise غُفِرَ Gufraan aur رُجِحَ Rujhaan musaddar hain, aise hi Qar'an se musaddar Qur'an hai, ya'ni padhna. Aur musaddar basa auqaat maf'ool ka mafhoom deta hai. To Qur'an ka mafhoom hoga padhi jaane waali shaye padhi gayi shaye. قرأ "Qara,a" mein jama karne ka mafhoom bhi hai. Arab kehte hain: قرأتُ الباءِ في الحوض "Mai ne houz ke andar pani jama karliya" isi se Qariya bana hai, ya'ni aisi jagah jahan log jama hojayein. Goya Qur'an ka matlab hai Allah ka kalaam jahan jama kardiya gaya. Tamaam aayaat jab jama karli gayi to ye Qur'an bangaya. Jaise Qariya wo jagah hai jahan log abaad hojaayen, mil jhul kar reh rahe hon. To jama karne ka mafhoom قرأ Qara,a mein bhi hai aur Qur'an mein bhi hai. Ye donon maade ek dusre se bahut qareeb hain. Behr-e-haal ye is lafz ki laghwi bahes hai.

Qur'an ka Asloob-e-Kalaam

Ab mai agli bahes par aaraha hoon ke is ka asloob-e-kalaam kya hai! Qur'an Majeed ne shad-o-madd ke saath jis baat ki nafi ki hai wo ye hai ke ye shaer nahi hai: [وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ] Wamaa 'allamnaahush sh'ira wamaa yambaghii lahu, (Yaseen:69) "Hum ne apne is

Rasool ko shaer sikhaya hi nahi, na inke ye shayan-e-shaan hai". Shaur,a ke baare mein Surah Ash-Shur,a mein aaya hai:

Wash-shuraa'u yattabi'uhumul ghaa'un. Ilm
tara annahum fii kulli wadinyyahiimuun.
Wa annhum yaquuluuna maa laa yaf'aluun.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۖ أَلَمْ تَرَأَهُمْ فِي كُلِّ
وَادٍ يَدْعُونَ ۚ وَآهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۚ

Tarjuma: "Aur Sha'iron ki pair-wi to wohi log karte hain jo gumraah ho. Kya tu ne nahi dekha ke wo har waadi mein ghoomte rehte hain (har maidaan mein sar-garda(n) rehte hain) aur ye ke wo keh-te hain jo nahi karte".

Agli aayat mein [إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ] Illallaziina 'aamanuu wa 'amilus saalihaat (Surah Ash-Shu'araa, 227), ke alfaaz ke saath istesn'a bhi aaya hai aur istesn'a qaidah-e-kulliya ki touseeq karta hai, (*Exception proves the rule*). Chunache, Qur'an Majeed ke etebaar se shaer goyi koi achchi shaye nahi, koi aisi mahmood siffat nahi hai jo Allah Ta'ala apne Rasool ko ataa farmata. Balke Huzoor Akram ﷺ ka mu'amla to ye tha ke Aap kabhi koi shaer padhte bhi the to ghalti hojaati thi isliye ke Nabi Akram ﷺ par se Allah Ta'ala shayari ki tohmat hataana chaahta tha, lehaza Aap ke andar shayari ka wasaf hi paida nahi kiya gaya. Seerat ka ek dilchasp waqeya aata hai ke Huzoor ﷺ ne ek martaba ek shaer padha aur is mein ghalti hui. Is par Hazrat Abu Bakar رضى الله عنه muskuraye aur arz ki أَشْهَدُ أَنَّكَ لِرَسُولِ اللَّهِ Ash-hadu annaka la-Rasuulul laahi, "Mai garwahi deta hoon ke yaqeenan Aap Allah ke Rasool hain". Isliye ke Allah ne farmaya hai: [وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ] Wamaa 'allamnahush-shi'ra wama yambaghi lahu. To waq'etan Aapko shaer se ya'ni shaer ke wazan aur iski behar waghaira se munasibat nahi thi. Baaqi jahan tak shaer ke mafhoom ka aur aala mazameen ka ta'luq hai to khud Huzoor ﷺ ka farmaan hai: إِنَّ مِنَ الْبَيَانِ لَسِحْرًا وَإِنَّ مِنَ الشُّعْرِ لِحِكْمَةً Inna minal bayaani lasibran wa inna minash shi'ri labikmat, ya'ni bahut se bayaan, bahut se khutbe aur taqreerein jaadu asar hote hain aur bahut se ash'aar ke andar hikmat ke khazaane hote hain. Ba'az shur,a ke ash'aar Huzoor ﷺ ne khud padhe bhi hain aur inki tahseen farmayi hai, lekin Qur'an behr-e-haal shaer nahi hai.

Albatta ek baat kehne ki jurr'at kar raha hoon ke qadeem zamane ki shayari jis mein behar wazan aur radeef wa qafiya ki pabandiyan sakhti ke saath hoti thi, iske etebaar se yaqeenan Qur'an shaer nahi hai, lekin ek shayari jiska riwaaj asr-e-haazir mein hua hai aur iske liye ghaliban Qur'an hi ke asloob ko churaya gaya hai, jise Aap "Azaad Nazm" (*Blank Verse*) keh-te hain, is ke andar jo sifaat aur khusoosiyaat aaj-kal hoti hai

unka manba'a aur sar-chashma Qur'an Hakeem hai. Is liye ke is mein ridham (*Rythm*) bhi hota hai, is mein fawasil bhi hain, quwani ki tarz par sooti aahang bhi hai, lekin wo jo maroof shayari thi is ke etebaar se Qur'an badi takeed ke saath kehta hai ke Qur'an shaer nahi hai.

Qur'an ke asloob ke ziman mein dusri ahem baat ye hai ke aam mu'ane mein Qur'an kitaab bhi nahi hai. Mai yahan Iqbal ka misraa (*quote*) kar raha hoon, agarche is ke wo mu'ane nahi "*Ain kitaabe neest cheeze deegaraast!*"

Aaj hamara kitaab ka tasawur ye hai ke is ke mukhtalif abwaab hote hain. Aap kisi kitaab ya tasneef mein ek mauzoo ko ek baab (*chapter*) ki shakal dete hain. Ek baab mein ek baat mukamil hojaani chaahiye. Agle baab mein baat aage chalegi, koi peechli baat nahi dohrayi jaayegi. Teesre baab mein baat aur aage chalegi. Phir ek kitaab mazmoon ke etebaar se ek wahdat banegi aur iske andar mauzu, aat aur unwanaat ke hawale se abwaab (*chapters*) taqseem hojayenge. Goya hamare haan ma'roof mu'ane mein kitaab ka itlaaq jis cheez par kiya jaata hai, is mu'ane mein Qur'an kitaab nahi hai. Albatta ye "Al-Kitaab" hai ba-mu'ane likhi hui shaye. Allah Ta'ala ne ise kitaab qaraar diya hai aur iske liye sab se zyada kasrat se yahi lafz "Kitaab" hi Qur'an mein aaya hai. Ye lafz saadhe teen sau (350) jagah aaya hai. قرآن *Qur'an* aur قرأنا *Quranaan* taqreeban 70 muqamaat par aaya hai. Lekin قرآن "*Qur'an*" *exclusive* aaya hai, jab ke kitaab ka lafz Taurat, Injeel, Ilm-e-Khudawandi aur taqdeer ke liye bhi aaya hai aur Qur'an Majeed ke hisson aur ehkaam ke liye bhi aaya hai. Behr-e-haal kitaab is mu'ane mein to hai. Mu'azallah koi ye nahi keh sakta ke Qur'an kitaab nahi hai, lekin jis mu'ane mein hum lafz kitaab bolte hain is mu'ane mein Qur'an kitaab nahi hai.

Teesri baat ye ke ye majmua muqalaat (*Collection of Essays*) bhi nahi hai. Is liye ke har muqala apni jagah par khud muktafi aur ek mukamil shaye hota hai. Lekin Qur'an Majeed ke baare mein hum ye baat nahi keh sakte. To phir ye hai kya? Pehli baat to ye note kijiye ke is ka asloob khutbe ka hai. Arab mein do hi cheezein zyada maroof thien, khutaabat ya shayari. Shu'ara in ke haan bade mahboob the. Shayari ka inko bada zauq tha aur wo shu'ara ki badi qadar karte the. In ke haan qaseedah goyi ke muqable hote the. Phir har saal jo sab se bada sha'ir shumaar hota tha iski azmath ko tasleem karne ki alamat ke taur par sab sha'ir iske saamne ba-qaidah sajdah karte the. Phir iska qaseedah Baitullah par latka diya jaata tha. Yahi qasaid "*Sab'at M'allaqat*" ke naam se maroof hain. Chunache,

Arab ya to sha'iron se waaqef the ya khutbaon se. To Qur'an Majeed us daur ki do sab se zyada maroof azaaf (shayari aur khutba) mein khutbe ke asloob par hai. Is etebaar se hum keh sakte hain ke Qur'an Hakeem majmua khutbat-e-Ilaahiya (*A Collection of Divine Orations*) hai, jis mein har surat ek khutbe ki manind hai.

Khutbe ke etebaar se channnd baatein note karlein. Khutbe mein mukhatib aur khateeb ke darmiyaan ek zahni rishta hota hai. Mukhatib ko maloom hota hai ke mere saamne kaun log baithe hain, inki fikr kya hai, inki sonch kya hai, inke aqa'id kya hain, inke nazriyaat kya hain. Wo inka hawala diye baghair apni guftagu ke andar unpar tanqeed bhi karega, inki taseeh bhi karega, lekin koi tamheed kalimaat nahi honge ke ab mai tumhari falaan ghalti ki taseeh karna chaahtha hoon, mai ab tumhari is khayal ki nafi karna chaahtha hoon. Ye andaaz nahi hoga balke wo rawani ke saath aage chalega. Mukhatib aur mukhatab ke mabaen ek zahni hum aahangi hoti hai, wo ek dusre se waaqef hote hain, aur khaas taur par mukhatibeen ke faham, unki samajh, un ke aqa'id, unke nazriyaat se khateeb waqif hota hai. Ye darhaqeeqat khutbe ki shaan hai. Yahi wajah hai ke is mein tehweel khitaab hoti hai aur baghair warning ke hoti hai. Basa auqaat ghaib ko hazir farz kar ke is se mukhatib kiya jaata hai. Chunache, aisa bhi hota hai ke ek khateeb masjid mein khutba de raha hai aur wo mukhatib kar raha hai ke sadar mumalikat ko, halanke wo wahan maujood nahi hote. Isi tarah jo log baithe hue hain basa auqaat in se seegha-e-ghaib mein guftagu shuru hojayegi, aur ye bhi balaghat ka andaaz hai. Kabhi wo ek taraf baat kar raha hai, kabhi dusri taraf kar raha hai, kabhi kisi ghaib se baat kar raha hai aur khutaabat ka wo hi andaaz hoga agarche, wo ghaib wahan maujood nahi hai. Isko tehweel-e-khitaab kehte hain. Qur'an Majeed par ghaur karne ke ziman mein iski bahut ehmiyat hoti hai. Agar khitaab ka rukh mu'ayyan ho ke ye baat kis se kahi jaarahi hai, mukhatib kaun hai, to is baat ka asal mafhoom ujagar hokar saamne aata hai, warna agar mukhatib ka ta'yyun na ho to bahut se bade bade mughilate janam lesakte hain.

Khutbe aur muqale mein ek wazeh farq ye hota hai ke muqale mein aam taur par sirf aqal se appeal ki jaati hai. Is mein mantiq aur aqli dala'il hote hain, jabke khutbe mein aqal ke saath saath jazbaat se bhi appeal hoti hai. Goya ke insaan ke andar jhaank kar baat ki jaati hai. Logaon ko daawat di jaati hai ke apne andar jhaanko. Aur: [وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٦٠﴾] *Wa fii anfusikum, afalaa tubsiruun*. "Aur khud tumhare andar bhi (nishaniyan

hain) to kya tum ko soojhta nahi hai?" Aur: [أَفِي اللَّهِ شَكٌّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ] Afī allahī shakun faatiris samaawaati wal-arg. (Ibrahim:10) "(Zara ghaaur karo) kya Allah ke baare mein shak karte ho jo zameen-o-asmaan ka banane waala hai?" Ye andaaz behr-e-haal kisi tehreer ya muqale mein nahi hoga, ye khutbe ka andaaz hai.

Ek aur baat jo khutbe ke etebaar se is ke khasais mein se hai wo ye ke ek mausar khutbe ke shuru mein bahut jam'e guftagu hoti hai. Kamiyab khutba wohi hoga jiska aghaaz aisa ho ke muqarir aur khateeb apne mukhtabeen aur sama'een ki tawajeh apni taraf mabzool karalein. Aur phir agarche khutbe ke dauraan mazmoon daayein bayein phailega. Idhar jaayega, udhar jaayega, lekin aakhir mein aakar phir kisi mazmoon ke upar martakaz hojayega. Ye agar nahi hai to goya ke waqt zaya ho gaya. Hamare haan bade bade khateeb paida hue hain. Khaas taur par majlis-e-ahraar ne bade awaami khateeb paida kiye, jin mein se Ataullah Shah Bukhari رحمه الله बहुत बड़े खतेब थे. In ki taqreer ka ye aalam hota tha ke guftagu chaar chaar ghante, paanch paanch ghante chal rahi hai. Is mein kabhi mashriq ki, kabhi maghrib ki, kabhi shumaal ki, kabhi junooob ki baat aajati. Kabhi hansaane ka aur kabhi rulaane ka andaaz hota, kahin lateefa goyi bhi hojaati. Lekin awwal wa aakhir baat bilkul wazeh hoti. Khoob ghooma phira kar bhi mukhatib ko kisi ek baat par le aana ke uthe to koi ek baat, koi ek paighaam lekar uthe, koi ek jazba is ke andar jaag chuka ho, ek paighaam is tak pahunch chuka ho, ye khutbe ke ausaaf hain.

Aap ko maloom hai khuwah ghazal ho ya qaseedah, shayari mein mutlah aur muqta donon ki badi ehmiyat hai. Mutlah jaandaar hai to aap poori ghazal padhenge aur agar mutlah hi phusphusa hai to aage aap kya padhenge! Isi tarah muqtah bhi jaandaar hona chaahiye. Isi liye muqtah aur mutlah ke alfaaz alheda se wazeh kiye gaye hain. Khutbaat ke andar bhi ibteda aur ekhtetaam par nihayat jam'e aur ahem mazmoon hota hai. Qur'an Majeed ki surataon ki ibteda aur ekhtetaam bhi nihayat jama muzameen par hoti hain. Chunache, Qur'an Majeed ki surataon ki ibtedaayi aayaat aur ekhtetaami aayaat ki fazilat par bahut si ahadees milti hain. Surah Al-Baqarah ki ibtedayi aayaat aur ekhtetaami aayaat, isi tarah Surah Al-e-Imran ki shuru ki aayat aur phir ekhtetaami aayat nihayat jam'e hain. Ye andaaz aksar-o-beshtar surataon mein milega. Ye hai asal mein bil-umoom Qur'an Majeed ka asloob, jo zaahir baat hai shayari ka nahi hai. Aam mu'ane mein wo kitaab nahi, majmua muqaalaat nahi. Iska asloob agar hai to wo khutbe se milta hai. Ye goya khutbaat-e-Ilaahiya hain jinka majmua hai Qur'an!

BAAB SUWWAM

QUR'AN MAJEED KI TARKEEB WA TAQSEEM

Ayaat aur Surataon ki Taqseem

Bahut si cheezon se milkar koi shay murrakab banti hai. Qur'an Kalaam murrakab hai. Is ki taqseem surataon aur aayaat mein hai. Phir is mein ahzaab aur group hain. Aam tasveer-e-kitaab to ye hai ke iske abwaab hote hain. Lekin Qur'an Hakeem par in istelahaat ka itlaaq nahi hota. Qur'an Hakeem ne apni istelahaat khud wazeh ki hai. In istelahaat ki duniya mein maujood kisi bhi kitaab ki istelahaat se koi mushabihat nahi hai. Chunache, Alama Jahiz ne ek bada khoobsurat unwaan qayem kiya hai. Wo kehte hain ke Arab is se to waqif the ke inke bade bade shu'ara ke diwaan hote the. Sara kalaam kitaabi shakal mein jama hogaya to wo diwaan kehlaya. Lehaza kisi bhi darje mein agar misaal aur tashbeeh se samajhna chahein to diwaan ke muqabile mein lafz Qur'an hai. Phir diwaan bahut se qasaid ka majmua hota tha. Hamare haan bhi kisi sha'ir ka diwaan hoga to is mein qasaid honge, ghazalein hongi, nazmein hongi. Qur'an Hakeem mein is satah par jo lafz hai wo surat hai. Allah Ta'ala ka ye kalaam surataon par mushtamil hai. Agar koi nasr ki kitaab hai to wo jumlaon par mushtamil hogi aur agar nazm ki hai to ash'aar par mushtamil hogi. Is ki jagah Qur'an Majeed ki istelah aayaat hai. Shayari mein ash'aar ke khatime par radeef ke saath saath ek lafz qafiya kehlaya hai aur ghazal ke tamaam ash'aar hum-qafiya hote hain. Qur'an Majeed phir bhi aam taur par is lafz ka itlaaq kardete hain, is liye ke Qur'an Majeed ki ayaat mein bhi aakhri alfaaz ke andar sooti aahang hai. Yahan inhein fawasil kaha jaata hai, Qafiya ka lafz istemaal nahi kiya jaata ke kisi bhi darje mein shaer ke saath koi mushabihat na paida hojaaye.

Qur'an Majeed ka sab se chota unit aayat hai. Yani Qur'an Majeed ki ibtedayi ekayi ke liye lafz aayat akhaz kiya gaya hai. Aayat ke mu'ane nishaani ke hain. Qur'ani aayat goya Allah ke ilm wa hikmat ki nishani hai. Aayat ka lafz Qur'an Majeed mein bahut se ma'ane mein istemaal hua hai. Maslan ayaat-e-afaqi aur ayaat-e-anfasi. Is kayenaat mein har taraf Allah Ta'ala ki nishaniyan hain. Kayenaat ki har shay Allah Ta'ala

ki qudrat, iske ilm aur iski hikmat ki gawahi de rahi hain. Goya har shaye Allah ki nishaani hai. Phir kuch nishaniyan hamare andar hain. Chunache farmaya:

Wa fil-arzi 'aayaatulilmuuginiin. Wa ۞ وَفِي أَنْفُسِكُمْ ۞
fii'anfusikum, afalaa tubsiruun. أَفَلَا تُبْصِرُونَ ﴿٢١﴾
(Al-Jaariyat, 20-21)

Tarjuma: “*Aur zameen mein nishaniyan hai yakeen laane walaon ke liye. Aur khud tumhare apne wajood mein bhi. Kya tumko soojta nahi?*”

Mazeed farmaya:

Sanuriihim 'aayaatinaa fil 'aafaqi wa ۞ وَسُئِرْتُمْ فِي الْأَفَاقِ ۞ وَفِي أَنْفُسِهِمْ حَتَّىٰ
fii anfusihim hatta yatabayyana lahum يَتَبَيَّنَ لَهُمْ أَنَّ الْحَقَّ
annahul haq. (Haa, Meem, Sajda, 53)

Tarjuma: “*Angareeb hum unko apni nishaniyan afaaq mein bhi dikhayenge aur inke apne nafs mein bhi yahan tak ke un par ye baat wazeh hojayege ke ye Qur'an waqiye barhaq hai*”.

Angrezi mein aayat ke liye hum lafz *verse* boldete hain, magar *verse* to shaer ko kehte hain jab ke Qur'an ki aayaat na to shaer hain, na misre hain, na jumlein hain. Pas! ba-aina lafz aayat hi ko aam karna chahiye. Behr-e-haal kuch aayaat-e-afaqi hain, ya'ni Allah ki nishaniyan, kuch ayaat-e-anfasi hain, wo bhi Allah ki nishaniyan hai aur ayaat-e-Qur'aniya bhi dar- haqeeqat Allah Ta'ala ki hikmat-e-baligha aur ilm-e-kaamil ki nishaniyan hain. Ye lafz Qur'an ki ekayi ke taur par istemaal hua hai.

Jaana lena chahiye ke aayaat ka ta'yyun kisi grammar, bayaan ya nahu ke usool par nahi hai, is mein koi ijtehaad daakhil nahi hai, balke is ke liye ek istelah “Tauqeefi” istemaal hoti hai, ya'ni Rasool Allah ﷺ ke batane par mauqoof hai. Chunache, hum dekhte hain ke aayaat bahut taweel bhi hai. Ek aayat, aayat-al-kursi hai jis mein mukkamil dus jumle hain, lekin ba'az aayaat huruf-e-muqta'at par bhi mushtamil hai. [حَم] Haa meem, Ek aayat hai, hanlanke iska koi mafhoom maloom nahi hai, aam zubaan ke etebaar se is ke mu'ane mu'ayyan nahi kiye jaasakte. Ye Huroof-e-tehji hain. Isko murrakab kalaam bhi nahi kehsakte, kyun ke isko alheda alheda padha jaata hai. Isliye ye huroof-e-muqta,at kehlaate hain. [حَم عَسَق] Haa meem. *Ad'in seen qa'af*, inko jama nahi

karsakte, ye todh todh kar alheda alheda padhe jaayenge. Isi tarah [الم] *Alif, laam, meem*, ko اَلَمْ *alam*, nahi padha ja sakta. Lekin ye bhi aayat hai. Is ziman mein ek baat yaad rakhiye ke jahan huroof-e-muqta,at mein se ek ek huruf aaya hai jaise م وَالْقُرْآنِ ذِي الذِّكْرِ *Swaad wal-qur'aani zizikr*. ق وَالْقُرْآنِ الْمَجِيدِ *Noon wal-qalmi wamaa yasturuun*, ن وَالْقَلَمِ وَمَا يَسْطُرُونَ *Qaaf, wal-qur'aanil Majeed*. Yahan ek huruf par aayat nahi bani, lekin do do huroof hai par aayatein bani hain. [حَم] *Haa meem* Qur'an mein saat jagah aaya hai aur ye mukamil aayat hai. [الم] *Alif, laam, meem*, aayat hai. Albatta [الر] *Alif, laa, raa*, Teen huroof hain aur wo ayaat nahi hai. Maloom hua ke iski bunyaad kisi usool, qaide ya ijtehaad par nahi hai, balke ye amoor-e-kulliyatan tauqeefi hai ke Huzoor ﷺ ke bataane se maloom hue hain. Albatta phir Huzoor ﷺ se chunke mukhtalif riwayaat hain, isliye is pehlu se kahin kahin farq waq'e hua hai. Chunache, ayaat-e-Qur'ania ke tedaad muttafiq-e-aaliya nahi hai. Is par to itfaq hai ke ayaat ki tedaad cheh hazaar se zayed hai. Lekin ba'az ke nazdeek kam-o-besh 6216, ba'az ke nazdeek 6236 aur ba'az ke nazdeek 6666 hai. Is ke mukhtalif asbaab hain. Ba'az surataon ke andar ayaat ke ta'yyun mein bhi farq hai. Lekin ye sab kisi ka apna ijtehaad nahi hai, balke sab ke sab edaad wa shumaar Huzoor ﷺ se naqal hone ki bunyaad par hain. Ek farq ye bhi hai ke aayaat *Bismillah* Qur'an Hakeem mein 113 martaba surataon ke shuru mein aati hai (kyun ke surataon ki kul tedaad 114 hai aur in mein se sirf ek surat Surat At-Tauba ke shuru mein *Bismillah* nahi aati.) Agar isko har martaba shumaar kiya jaaye to 113 tedaad badh jaayegi, har martaba shumaar na kiya jaaye to 113 tedaad kam hojayege. Is etebaar se ayaat-e-Qur'ania ki tedaad muttafiq-e-aaliya nahi hai, balke is mein ikhtelaaf hai. Jaisa ke pehle zikr ho chuka ke huroof muqta,at par bhi aayat hai, murkabaat-e-naqisa par bhi aayat hai, jaise وَالْعَصْرِ *Wal-asr*, kahin aayat mukamil jumla bhi hai, aur aisi ayaatein bhi hain jin mein dus-dus jumle hain.

Qur'an Hakeem ki aayatein jama hoti hain to suratein wajood mein aati hain. Surat ka lafz "Soor" se makhooz hai aur ye lafz Surah Al-Hadeed mein faseel ke mu'ane mein aaya hai. Pichle zamane mein har shaher ke bahar, girda gird ek faseel hoti thi jo shaher ka ehata karleti thi, shaher ki hifazat ka kaam bhi deti thi aur had bandi bhi karti thi. Aayaat ko jab jama kiya gaya to is se faslein wajood mein aayi wo suratein hain. Fasal alhedah karne waali shaye ko kehte hain. To goya ek surat dusri surat se alhedah horahi hai. Faseel alhedgi ki bunyaad hai. Faseel ke liye "Soor" ka lafz mustamil hai, phir is se surat bana hai. Albatta ye suratein

“Abwaab” nahi hai, balke jis tarah aayat ke liye lafz *verse* munasib nahi, isi tarah surat ke liye lafz “Baab” ya *chapter* durust nahi.

Ab jaan lijiye ke jaise ayaat ka mu'amla hai aise hi surataon ka bhi hai. Chunache, suratein bahut choti bhi hain. Qur'an Majeed ki teen suratein sirf teen teen ayaat par mushtamil hain: Surah Al-Asr, Surah Al-Nasr aur Surah Al-Kausar. Jab ke teen suratein 200 se zayad ayaat par mushtamil hain. Surah Al-Baqarah ki 285 ya 286 ayaat hain. (Surah Al-Baqarah ki ayaat ki tedaad ke etebaar se raaye mein farq hai). Sab se zyada ayaat Surah Al-Baqarah mein hain. Phir Surah Al-Shu'ra mein 227 aur Surat Al-'Araaf mein 206 ayaat hain. Muhaqaqeen wa ulama ka is par ajma hai ke aayaat ki tarah surataon ka ta'yyun bhi Huzoor ﷺ ne khud farmaya. Agar che, ek zayeeef sa qaul milta hai ke shayad ye kaam Sahaba-e-Kiraam رضی اللہ عنہم ne kisi ijtehaad se kiya ho, magar ye mukhtar qaul nahi hai, zayeeef hai. Ajma isi par hai ke aayatun ki ta'yyun bhi tauqeefi aur surataon ki ta'yyun bhi tauqeefi hai.

Qur'an Hakeem ki Saat Manazil

Daur-e-Sahaba رضی اللہ عنہم mein hammein ek taqseem aur milti hai aur wo hai saat manzilon ki shakal mein surataon ki grouping. Inhein ahzaab bhi kehte hain. “Hazb” ka lafz ahadees mein milta hai, lekin wo ek hi mu'ane mein nahi hota. Ye lafz is mu'ane mein bhi istemal hota tha ke har shakhs apne liye tilawat ki ek miqdaar mu'ayyan karleta tha ke mai itni miqdaar rozana padhunga. Ye goya ke iska apna hazb hai. Chunache, Hazrat Omer Bin Khattab رضی اللہ عنہ se marwi ek hadees mein aaya hai ke Rasool Allah ﷺ ne irshaad farmaya:

Man naama 'an hizbihii au' 'an shay'in مَنْ تَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ
minhu, faqara'ahuu maa bayna salaatil صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّهُ قَرَأَهُ
fajri wa salaatilzubri, kutiba lahuu مِنَ اللَّيْلِ.
ka'annamaa qara'ahuu minallayli.

Tarjuma: “Jo shakhs neend (ya beemari) ki wajah se raat ko (tahajjud mein) apne hazb ko poora na kar sake, phir wo fajr aur zohar ke darmiyaan iski tilawat karlein to iske liye itna hi sa'wab likha jaayega goya isne isi raat ke dauraan padha hai”. (Ye hadees Bukhari ke siwa deegar aa'ima-e-hadees ne riwayat ki hai)

Yani jo shakhs kisi wajah se kisi raat apne hazb ko poora na kar sake, jitna bhi nisaab is ne mu'ayyan kiya ho, kisi beemari ki wajah se, ya neend ka ghalba hojaaye, to ise chaahiye ke apni is qiraat ya tilawat

ko wo din ke waqt zaroor poora karlein. Sahaba-e-Kiraam ﷺ mein se aksar ka mamool tha ke har hafte Qur'an Majeed ki tilawat khatam karlete the. Lehaza zaroorat mehsoos hui ke Qur'an ke saat hisse aise hojayein ke ek hissa rozana tilawat kare to har hafte Qur'an Majeed ka daur mukamil hojaaye. Isliye surataon ke saath majmua ya group bana diye gaye. In groupon ke liye aaj kal hamare haan jo lafz mustamil hai wo "Manzil" hai lekin ahadees wa riwayat mein hazb ka lafz aata hai.

Ahzaab ya manazil ki is taqseem mein badi khoobsurti hai. Aisa nahi kiya gaya ke ye saataon hisse bilkul masawi kiye jayein. Agar aisa hota to zaahir baat hai ke suratein toot jaatien, inki faslein khatam hojaatien. Chunache, har hazb mein poori poori suratein jama ki gayi. Is tarah ahzaab ya manzilon ki miqdaarein mukhtalif hogayi. Chunache, kuch hazb chote hain aur kuch bade hain, lekin inke andar surataon ki faslein nahi tootein, ye inka husn hai. Ghaur karein to maloom hota hai ke ye shaye bhi shayad Allah Ta'ala ki hi taraf se hai. Agarche, ye nahi kaha jaa sakta ke manzilon ki ta'yyun bhi tauqeefi hai, lekin manzilon ki is taqseem mein ginti ke etebaar se jo husn paida hua hai is se maloom hota hai ke ye bhi Allah Ta'ala ki hikmat hi ka ek mazhar hai. Surah Al-Fateha ko alag rakh diya jaaye ke ye to Qur'an Hakeem ka majmua ya dibacha hai to iske ba'ad pehla hazb ya manzil teen surataon (Al-Baqarah, Al-e-Imran, An-Nisa) par mushtamil hai. Dusri manzil (5) paanch suarton par, teesri manzil (7) saat surataon par, chaauthi manzil (9) nau surataon par, paanchwi manzil (11) giyarah surataon par aur chahti manzil (13) terah surataon par mushtamil hai, jab ke saatwi manzil (hazb-e-mufassil) jo ke aakhri manzil hai, is mein 25 pachchees suratein hain. Aakhir mein suratein choti choti hain. Yaad rahe ke 65 bhi 13 ka multiple banta hai (13x5=65). Surataon ki tedaad jaisa ke zikr ho chuka 114 hai. Ye tedaad mutafiq-e-aaliya hai, jis mein koi shak-o-shuba ki gunja'ish nahi.

Aaj kal jo Qur'an Majeed hukumat Saudi Arab ke zeir ehtemaam bahut badi tedaad mein badi khoobsurti aur nafasat se shaya hota hai, is mein hazb ka lafz bilkul ek naye mu'ane mein aaya hai. Inhone har parah ko do hazb mein taqseem karliya hai, goya nasf parah ke bajaaye lafz hazb hai. Phir wo hazb bhi chaar hissaon mein minqasam hai: رُبْعُ الْحِزْبِ *Rub'al hazb*, نَصْفُ الْحِزْبِ *Nasful hazb*, اور phir ثَلَاثَةُ أَرْبَاعِ الْحِزْبِ *Salaasatu arbaa'il hazb*. Is tarah unhone har parah ke aath (8) hisse bana liye hain. Ye lafz hazb ka bilkul naya istemaal hai. Is ki kya sanad aur daleel hai aur ye kahan se makhoos hai, ye mere ilm mein nahi hai.

Insaani kalaam huroof-o-aswaat se murattib hota hai aur har zubaan mein huroof-e-hijaaya hote hain. Phir huroof milkar kalimaat bante hain. Kalimaat se kalaam wajood mein aata hai, khuwah wo kalaam manzoom ho ya nasr ho. Isi tarah Qur'an Majeed ki tarkeeb hai. Huroof se milkar kalimaat bane, kalimaat ne ayaat ki shakal ikhtiyaar ki, ayaat jama hue surataon ki shakal mein aur suratein jama hogayi manzilon ki shakal mein.

Rukuaon aur Paraon ki Taqseem

Surataon ki pehli taqseem rukuaon mein hai. Ye taqseem daur-e-Sahaba رضي الله عنه aur daur-e-Nabwi ﷺ mein maujood nahi thi. Ye taqseem-e-zamana ma-ba'ad ki paidawaar hain. Rukuaon ki taqseem badi surataon mein ki gayi. 35 suratein aisi hain jo ek hi ruk'oo par mushtamil hai, ya'ni wo itni choti hain ke inhein ek rakaat mein asaani se padha jaa sakta hai, lekin baqaya suratein taweel hain. Surah Al-Baqarah mein 285 ya 286 ayaat hain aur iske 40 ruk'oo hain. Huzoor ﷺ se manqool hai ke Aap ﷺ ne ek raat in teen surataon (Al-Baqarah, Al-e-Imran, An-Nisa) ki manzil ek rakaat mein mukamil ki hai) lekin ye to istesana,at ki baat hai. Aam taur par tilawat ki wo miqdaar jo ek rakaat mein baa asaani padhi jaa sakti ho, ek ruk'oo par muhtamil hoti hai. Ruk'oo rakaat se hi bana hai. Ye taqseem Hajaaj Bin Yousuf ke zamane mein ya'ni tabayeen ke daur mein hui hai. Lekin aisa nazar aata hai ke ye taqseem badi mehnat se mu'ani par ghaur karte hue ki gayi hai ke kisi muqaam par ek mazmoon mukamil hogaya aur dusra mazmoon shuru horaha hai to wahan agar ruk'oo kar liya jaaye to baat tootegi nahi. Agarche, hamare haan aam taur par aa'ima-e-masajid padhe likhe log nahi hote, arbi zubaan se waqif nahi hote, lehaza aksar aisi takleefdah surt-e-haal paida hoti hai ke wo aisi jagah par ruk'oo kar dete hain jahan kalaam ka rabt munqata hojaata hai. Phir agli rakaat mein wahan se shuru karte hain jahan se baat manwi etebaar se bahut hi giran guzarti hai. Rukuaon ki taqseem bila umoom bahut umdah hai, lekin channnd ek muqamaat par aisa mahsoos hota hai ke agar ye aayat yahan se hatakar ruk'oo ma-qabl mein shaamil ki gayi hoti ya ruk'oo ka nishaan is aayat se pehle hota to mu'ani aur mafhoom ke etebaar se behtar hota. Bahr-e-haal aksar-o-beshtar rukuaon ki taqseem manwi etebaar se sahi hai jo badi mehnat se gehrayi mein ghaur kar ke ki gayi hai.

Iske alawa ek taqseem paraon ki shakal mein hai. Ye taqseem to aur bhi ba'ad ke zamane ki hai aur badi bhondi taqseem hai, isliye ke

is mein surataon ki faslein todh di gayi hain. Aisa mehsoos hota hai ke jab musalmaan ka josh-e-imaan kam hua aur logaon ne mamool banana chaha ke har mahine mein ek martaba Qur'an khatam karlein tab unko zaroorat pesh aayi ke isko tees (30) hissaon mein taqseem kiya jaaye. Is maqsad ke liye kisi ne ghaliban ye harkat ki ke uske paas jo musahif maujood tha us ne iske saffein ginkar (30) tees par taqseem karne ki koshish ki is tarah jahan bhi saffa kat gaya wahan nishaan laga diya aur agla parah shuru hogaya. Is bhondi taqseem ki misaal dekhiye ke Surah Al-Hajar ki ek aayat terwein (13) parah mein hai jab ke baaqi poori surat 14 parah mein hai. Hamare haan jo mus'haf hain in mein aapko yahi shakal nazar aayegi. Saudi Arab se jo Qur'an Majeed badi tedaad mein shaya hokar poori duniya mein phela hai, ye ab Pakistani aur Hindustani musalmaan ke liye isi andaaz se shaya kiya jaata hai jis se hum manoos hain. Albatta ahl-e-Arab ke liye jo Qur'an Majeed shaya kiya jaata hai is mein ramooz-e-auqaaf aur alamat-e-zabt bhi mukhtalif hain aur is mein 14th chaudwan juzz Surah Al-Hajar se shuru kiya jaata hai. Goya wo taqseem jo hamare haan hai is mein inhone ijtehaad se kaam liya hai, agarche paraon ki taqseem baaqi rakhi hai. Ba'az dusre Arab mumalik se jo Qur'an Majeed shaya hote hain in mein paaraon ka zikr hi nahi hai. Is liye ke ye koi mutafiq-e-aaliya cheez nahi hai aur zamana-e-tabayeen mein bhi iska koi tazkera nahi hai, ye is se bahut ba'ad ki baat hai. Hazrat Abdullah Bin Masood رضي الله عنه aur Hazrat Imran Ibn-e-Haseen رضي الله عنه se marwi mutafiq-e-aaliya hadees hai ke Rasool Allah ﷺ ne irshaad farmaya:

Khayrun naasi qarnii, summal laziina yaluunahum, summal laziina yaluunahum. خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

Is hadees ki ro se behtareen adwaarteen hi hain. Daur-e-Sahaba, daur-e-Tabayeen phir daur-e-Taba Tabayeen. In teen zamanaon ko hum قرون مشهور لها باخير kehte hai. Baaqi iske ba'ad ka mu'aml hujjat nahi hai, iski deen ke andar koi mustaqil aur daymi ehemiyat nahi hai.

Tarteeb-e-Nazuli aur Tarteeb-e-Mus'haf ka Ikhtelaaf

Qur'an Hakeem ki tarteeb ke ziman mein pehli baat jo bilkul mutafiq-e-aaliya aur har shak-o-shuba se balaa hai wo ye hai ke tarteeb nazuli bilkul mukhtalif hai. Aksar-o-beshtar jo suratein ibteda mein naazil hui wo aakhir mein darj hain aur hijrat ke ba'ad suratein naazil hui hain (Al-Baqarah, Al-e-Imran, An-Nisa, Al-Maidah) inko shuru

mein rakha gaya hai. To is mein kisi shak-o-shuba ki gunja'ish nahi ke tarteef-e-nazuli aur tarteef mus'haf mukhtalif hai.

Jahan tak tarteef-e-nazuli ka ta'luq hai, is se har taalib-e-ilm ko dilchaspi hoti hai jo Qur'an Majeed par ghaur karna chaahta hai. Isliye ke tarteef-e-nazuli ke hawale se Qur'an Hakeem ke mu'ane aur mafaheem ka ek naya pehlu saamne aata hai. Ek to ye ke ek khaas pas manzar ke saath suratein judti hui chali jaati hain. Ibteda mein kya halaat the jin mein ye suratein naazil huein, phir halaat ne kya palta khaya to agli suratein naazil huein. Chunache, tarteef-e-nazuli ke hawale se Qur'an Hakeem ko muratib kiya jaaye to ek etebaar se wo seerat-Al-Nabi ﷺ ki kitaab banjayegi. Is liye ke aghaaz-e-Wahi ke ba'ad se lekar Aap ﷺ ke inteqal tak wo zamana hai jis mein Qur'an naazil hua. Dusre ye ke is poore zamane ke saath Qur'an Majeed ki ayaat aur surataon ka jo majmui rabt hai, tarteef-e-nazuli ki madad se ise samajhne aur ghaur-o-fikr karne mein madad milti hai. Pas! Qur'an Majeed ke har taalib-e-ilm ko is se dilchaspi hona samajh mein aata hai. Chunache, ba'az Sahaba رضی اللہ عنہم ke baare mein riwayaat milti hai ke unhone tarteef-e-nazuli ke etebaar se Qur'an Hakeem ko muratib kiya tha. Hazrat Ali رضی اللہ عنہ ke baare mein ye baat bahut shiddat wa muddat ke saath kahi jaati hai ke unhone bhi isko tarteef-e-nazuli ke etebaar se muratib kiya tha, aur awaam ki satah par ye mashhoor hai ke ahl-e-tashi isi ko asal aur mustanad Qur'an maante hain aur Hazrat Ali رضی اللہ عنہ ka ye mazhab inke (12th) baarwein imaam ke paas hai, jo ek ghaar mein ruh posh hain. Qayamat ke qareeb jab wo zaahir honge tab wo apna ye mus'haf ya'ni "Asal Qur'an" lekar aayenge. Goya ahl-e-tashi ye Qur'an us waqt tak ke liye hi qubool karte hain. Aam taur par inki taraf yahi baat mansoob hai, lekin daur-e-haazir ke ba'az shiya ulama is tasawur ke qayel nahi hain. Ek shiya aalim-e-deen Syed Hadi Ali Naqwi ne bahut shiddat wa muddat ke saath is tasawur ki nafi ki hai aur kaha hai ke "Hum isi Qur'an ko maante hain" yahi asal Qur'an hai aur ise min-o-'an mahfooz maante hain. Hamare nazdeek koi aayat is se khaarj nahi hui aur koi shaye bahar se ba'ad mein is mein dakhil nahi hui. Yahi jo دُفَاتَيْن Duffatayn, ya'ni jild ke do gutton ke mabeen hai, yahi haqeeqi aur asli Qur'an hai".

Bahr-e-haal agar Hazrat Ali رضی اللہ عنہ ke paas aisa koi mus'haf tha jise aapne tarteef-e-nazuli ke mutabiq muratib kiya tha to is mein koi harj ki baat nahi. Ilmi aur tehqeeqi etebaar se Qur'an Hakeem par ghaur-o-fikr karne ke liye Qur'an Majeed ke ba'az angrezi tarajim mein bhi tarteef-

e-nazuli ke etebaar se surataon ko muratib kar ke tarjuma kiya gaya hai. (Muhammad Izzat Darwezat ne bhi apni tafseer "*Al-Tafseer Al-Hadees*" mein surataon ko nazuli etebaar se tarteef diya hai). Ilmi etebaar se is mein koi tarteef nahi lekin asal hajiyat tarteef-e-mus'haf ki hai. Ye tarteef tauqeefi hai. Ye Muhammad ﷺ ki di hui tarteef hai aur yahi tarteef luh-e-mahfooz mein hai. Asal Qur'an to wohi hai. Azroye alfaaz Qurani [إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ] *Innahu laqur'aanun Kareem. Fii kitaabim maknuun*, aur : [بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ] *Bal hua qur'aanum Majeed. Fii la'uhim mahfooz*. "*Al-Itqaan fi Uloom-Al-Qur'aan*" mein Jalaluddin Sayuti رحمه الله ne bahut hi zor aur takeed ke saath kisi ka ye qaul naqal kiya hai ke agar tamaam insaan aur jinn milkar ye koshish karle tab bhi tarteef-e-nazuli par Qur'an ko muratib nahi kiya jaskta. Is liye ke is ke baare mein hamare paas mukamil maloomaat nahi hain. Bahut si surataon ke andar ba'ad mein naazil hone waali ayaat pehle aagayi hain aur shuru mein naazil hone waali ba'ad mein aayi hain. Is etebaar se ek ek aayat ke baare mein mu'ayyan karna aur iski tarteef ke baare mein ajma na mumkin hai. Chunache, asal mus'haf wohi hai jo hamare paas hai aur iski tarteef bhi tauqeefi hai jo Muhammad Rasool Allah ﷺ ne batayi hai.

Is tarteef-e-mus'haf ke etebaar se is daur mein surataon ki ek nayi grouping ki taraf rehnumayi hui hai. Maulana Hameeduddin Farahi رحمه الله ne khaas taur par apni tawajeh ko nazm-e-Qur'an par markhooz kiya, ayaat ka baahami rabt talaash kiya. Neez ye ke ayaaton ki wo kaunsi qadar mushtarik hai jis ki bina par inko surataon mein jama kiya gaya. Phir ye ke har surat ka ek umood aur markazi mazmoon hai, bazahir ayaat ghair marboot nazar aati hain lekin darhaqeeqat unke maabeen ek muntaqi rabt maujood hai aur har aayat is surat ke umood ke saath marboot hai. Mazeed ye ke suratein jodaon ki shakal mein hain. In cheezaon par Maulana Farahi رحمه الله ne zyada tawajeh ki. Maulana Islahi saheb ne is baat ko mazeed aage badhaya hai.

Is ziman mein ek ishtebah paida hosakta hai jise rafa kardena zaroori hai ke Qur'an Majeed ka ye pehlu is zamane mein kyun saamne aaya aur is se pehle is par ghaur kyun nahi hosaka? Kya hamare aslaaf Qur'an Majeed par tadabbur ka haq adaa nahi karte the? Is ishtebah ko apne zehan mein na aane dein, is liye ke Qur'an Majeed ki shaan ye hai ke is ke aja'ib kabhi khatam nahi honge. Huzoor ﷺ ka apna qaul hai: لَا تَنْقُضِي عَجَائِبُهُ *Laa tanqazii aja'ibuhu*. Agar koi shakhs ye samjhta hai ke

kisi khaas daur ke muhaddiseen, muhaqqiqeen, mufasssireen-e-Qur'an Majeed ke ilm ka ba-tamaam wa kamaal ehata kar chuke to wo sakht ghalti par hain. Agar aisa hota to ye Qur'an Majeed par bhi ta, un hota aur khud Huzoor ﷺ ke is qaul ki bhi nafi hoti. Ye to jaise jaise zamana aage badhega Qur'an Majeed aja'ib, iski hikmatein, iske uloom-o-mu'ariff ke naye naye khazane baramad hote rehenge. Chunache, hamara tarz-e-amal ye hona chaahiye ke mutala-e-Qur'an ke ba'ad hum ye mehsoos karein ke hum ne apni ista,at ke mutabiq isko sikha hai aur ba'ad mein aane waale is mein se kuch aur bhi haasil karnege, wo hamesha iske liye koshan rehenge, is mein ghaur -o-fikr aur tadabbur karte rehenge aur naye naye uloom aur naye naye nakaat is mein se baramad hote rehenge. Allah Ta'ala ki hikmat mein yahi zamana is inkshaaf ke liye mu'ayyan tha, aur zaahir baat hai ke hikmat-e-Qur'ani ka jo bhi koi naya pehlu daryaft hoga wo kisi insaan hi ke zariye se hoga. Lehaza is ke liye tabiyat ke andar bu'ad mehsoos na karein. Bahr-e-haal Maulana Farahi رحمہ اللہ ne nazm-e-Qur'an ko apna khusoosi mauzu banaya. Wo tafseer-e-Qur'an likhna chaahte the magar likh nahi sake, sirf channd surataon ki tafaseer inhone likhi hai. In mein se bhi ba'az na-mukamil hai. Wo ek mufakir qism ke insaan the, musanif qism ke insaan nahi the. Mufakir insaan musasil ghaur karta rehta hai aur is ke saamne naye naye pehlu aate rehte hain. Chunache, inka tasneef-o-ta'leef ka andaaz ye tha ke inhone mukhtalif mauzo, aat par file khol rakhe the. Jab koi naya khayal aata to kaghaz par likh kar muta'liqa file mein shaamil karlete. Yahi wajah hai ke inki aksar tasaneef inki wafaat ke ba'ad kitabi shakal mein shaye hui hain, jab ke in ke zamane mein wo sirf files ki shakal mein thi aur kisi shaye ke chaapne ki naubat aayi hi nahi. Sonch-o-bichaar ka tasalsil inke aakhiri lamhe tak jaari raha. *"Muqaddama nizaam Al-Qur'an"* waqtan inke fikr-o-sonch ki sahi numa'indagi karta hai. Is ziman mein inke shagird Rasheed Ameen Ahsan Islahi Sahab ne baat ko aage badhaya hai. Nazm-e-Qur'an ke baare mein in hazraat ke natija-e-fikr ke channd nikaat mulaheza hon:

1. Har surat ka ek umood hai, jaise ek haar ki dori hai aur is mein moti puroye hue hain, ye dori dekhne waalaon ko nazar nahi aati, moti nazar aate hain, lekin inko baandhne wali shaye to dori hai jis mein wo puroye gaye hain. Isi tarah har surat ka ek markazi mazmoon ya umood hai jis ke saath is ki tamaam ayaat marboot hain.

2. Qur'an Majeed ki aksar suratein jodaon ki shakal mein hain aur yun keh sakte hain ke ek hi mazmoon ka rukh ek surat mein aajata hai aur isi ka dusra rukh is jode ke dusre hisse mein aakar mazmoon ki takmeel kardeta hai. Maulana Islahi Sahab ne bhi aisa hi farmaya hai. Albatta jahan tak is usool ke intebaaq ka ta'luq hai is mein ikhtelaaf ki gunja'ish hai aur jo hazraat mere duroos mein tasalsil se shirkat karte rahe hain inhein maloom hain ke mujhe bahut se mauqe par Islahi Sahab se ikhtelaaf bhi hai, lekin usoolan ye baat durust hai ke Qur'an Majeed ki aksar suratein jodaon ki shakal mein hain. Taham ba'az suratein manfarad haisiyat ki maalik hain, inka joda is jagah par maujood nahi hai. Agarche, mai ne tehqeeq ki hai ke aksar-o-beshtar aisi surataon ke jode bhi mu'anan Qur'an mein maujood hain. Maslan Surah Al-Noor tanha aur manfarad hai, Surah Al-Ahzaab bhi manfarad aur tanha hai, lekin ye donon appas mein joda hai aur in mein joda hone ki nisbat ba-tamaam wa kamaal maujood hai. Isi tarah Surah Al-Fateha manfarad hai. Wo to is etebaar se hi manfarad hai ke waqyetan is ka ba-tamaam wa kamaal joda banna mumkin nahi, wo apni jagah par Qur'an Hakeem aur سَبْعًا مِنَ الْبَنَاتِ *Sab'an minal masaani*, hai, lekin Surah Al-Naas mein ghaur karein to mu'anan ye surat Surah Al-Fateha ka joda banti hai. Isliye ke Surah Al-Fateha mein iste,anat hai aur Surah Al-Naas mein iste,azah. Phir Surah Al-Fateha mein Allah Ta'ala ke teen shaanein Rab, Maalik, Aala hain aur yahi teen shaanein Surah Al-Naas mein bhi hain.

3. Tilawat ke liye (7) saat manzilaon ke alawa Qur'an Hakeem mein surataon ki ek maanwi grouping bhi hai. Is etebaar se bhi surataon ke saath group hain aur har group mein Makki aur Madani donon tarah ki suratein shaamil hain. Har group mein ek ya ek se zyada Makki suratein aur is ke ba'ad ek ya ek se zayad Madani suratein hain. Ek group ki Makki aur Madani surataon mein wohi nisbat hai jo ek jode ki do surataon mein hoti hai. Jaise ek mazmoon ki takmeel ek jode ki surataon mein hoti hai, ya'ni ek rukh ek fard mein aur dusra rukh dusre fard mein, isi tarah har group ka ek markazi mazmoon aur umood hai, jiska ek rukh Makki surataon mein aur dusra rukh Madani surataon mein aajata hai. Is tarah ghaur-o-fikar aur tadabbur ke naye maidaan saamne aarahe hain. Jo insaan bhi inka umood mu'ayyan karne mein ghaur-o-fikr karega wo kisi natija par pahunchega. Agarche, umood mu'ayyan karne mein

ikhtelaaf ho sakta hai. Sab se bada group pehla hai jis mein Makki surat sirf ek ya'ni Surat Al-Fateha jab ki Madani suratein chaar hain jo (6¼) sawa cheh paaraon par phaili hui hain, ya'ni Surah Al-Baqarah, Al-e-Imran, An-Nisa aur Al-Maidah. Dusra group is etebaar se mutawazzan hai ke is mein (2) do suratein Makki aur Madani hain. Surah Al-Anaam aur Surah Al-A'raaf Makki hain, jabke Surah Al- Anfaal aur Surat At-Tauba Madani hain. Teesre group mein Surah Yunus se Surah Al-Mominoon tak (14) chaudah Makki suratein hain. Ye taqreeban (7) saat paare banjaate hain. Is ke ba'ad ek Madani surat hai aur wo surat An-Noor hai. Is ke ba'ad chautha group mein Surah Al-Furqan se Surah Al-Sajdah tak makkiyat hai, phir ek Madani Surah Al-Ahzaab hai. Paanchwe group mein Surah Saba se Surah Al-Ahqaaf tak makkiyat hai, phir (3) teen Madani suratein, Surah Muhammad, Surah Al-Fatah aur Surah Al-Hijraat hain. Iske ba'ad chehte group mein phir Surah Qaaf se Surah Al-Waqeya tak (7) saat makkiyat hain, jinke ba'ad phir dus madniyat hain Surah Al-Hadeed ta Surat At-Tarheem. Isi tarah saatwe group mein bhi pehle Makki suratein hain aur aakhir mein do Madani suratein. Is tarah ye saat group bante hain. Ye group Maulana Islahi Sahab ke muratib kardah hain. In mein pehla aur aakhri group is etebaar se aksi nisbat rakhte hain ke pehle group mein sirf ek Surah Al-Fateha Makki hai aur (6¼) sawa cheh paaraon par mushtamil chaar taweel tareen suratein Madani hain, jab ke aakhri group mein Surah Al-Mulk se lekar poore do paare taqreeban Makkiyat par mushtamil hai, aakhir mein sirf do suratein "Ma'uzteen" Madani hain. Yani yahan nisbat bilkul aksi hai. Lekin dusra group bhi mutawazzan hai, ya'ni do suratein Makki aur do Madani, aur chehta group bhi mutwazzan hai ke is mein saat suratein Makki hain (Surah Qaaf se Surah Al-Waqeya tak) jab ke dus suratein Madani hain (Surah Al-Hadeed se Surah At Tahreem tak) lekin Hajam ke etebaar se taqreeban barabar hai. Ye bhi ghaur-o-fikr aur sonch bichaar ka ek mauzu hai aur is se bhi Qur'an Majeed ki hikmat wa hidayat aur iske ilm ke naye naye goshe saamne aarahe hain.

Qur'an Hakeem ki surataon ke jode hone ka mu'amla Qur'an Majeed mein ba'az jagahaon par to bahut hi numaya hai. **الْبُعْدَتَيْنِ** اَکْخَرِی دُو سُرَاتِیْنِ هَیْنِ جُو تَا، وُوْز پَر مُشْتَمِلِ هَی: **قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ**] *Qul a'uzu bi-Rabbil falaq*, aur **قُلْ اَعُوْذُ بِرَبِّ النَّاسِ**] *Qul a'uzu bi-*

Rabbin Naas. Isi tarah الزَّهْرَاوِينَ “Do nihayat tabnaak suratein” Surah Al-Baqarah aur Al-e-Imran hain. Huzoor ﷺ ne in donon ko bhi ek naam diya jaise aakhri do surataon ko ek naam diya. Isi tarah Surah Al-Muzzammil aur Surah Al-Mudassir mein aur Surah Az-Zoha aur Surah Al-Nashra mein maanwi rabt hai. Surat At-Tahreem aur Surat At-talaaq mein to ye rabt bahut hi numaya hai. Donon surataon ka aghaaz bilkul ek jaisa hai: [يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ] *Yaa ayyuhan Nabiyyu izaa tallaqtumun nisaa'a*, aur [يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ] *Yaa ayyuhan nabbiyyu lima tuharrimu maa'a ahallallaahu lak*. Mazmoon ke andar bhi badi gehri munasibat hai. Is ke ba'ad Surah As-Saff aur Surah Al-Juma ka joda hai. Surah As-Saff سَبَّحَ لِلَّهِ *Sabbaha lillaah*, se Surah Al-Juma يُسَبِّحُ لِلَّهِ *Yusabbihu lillaahi*, ke lafz se shuru ho rahi hai. Surah As-Saff ki markazi aayat jo Rasool Allah ﷺ ke maqsad-e-biasat ko mu'ayyan kar rahi hai:

Huwal laziii arsala Rasuulahuu bil hudaa wa-diinil haqqi liyuz-hirahuu alad diini kullih. (At-Tauba, 23) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ

hai, jab ke Surah Al-Juma ki markazi aayat jo Huzoor ﷺ ke inqilaab ka asaasi minhaaj mu'ayyan kar rahi hai:

Huwallaziiiba'asafilummiyyiinaRasuulam minhum yatluu alayhim 'aayaatihii wa yuzakkihim wa yu'allimuhumul kitaaba walbikmah. (Al-Juma, 2) هُوَ الَّذِي يَعْثُرُ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

hai. Bahr-e-haal surataon ka joda hona, surataon ka group ki shakal mein hona, in groups ka apna ek umood aur ek markazi mazmoon hona aur phir iske do rukh ban jaana jo uski Makkiyat aur Madniyat mein aate hain, Qur'an Majeed ke ilm-o-hikmat ke khazaane ke wo darwaze hain jo ab khule hain. Is tarah ke darwaze har daur mein khulte rahe hain aur ainda bhi khulte rahenge. Chunache, Qur'an Majeed par tazkkur aur tadabbur tasalsil ke saath jaari rehna chaahiye.

Peeche (7) saat manzilon aur saat ahzaab ka zikr ho chuka. Ab Makki aur Madani surataon ke saath groups ka Bayaan hua. Ye donon qism ke groups do jagah par aakar mil jaate hain. Pehli manzil to Surah An-Nisa par khatam hojaati hai aur pehla group Surah Al-Maidah par khatam hota hai. Surat At-Tauba par dusri manzil bhi khatam hoti

hai aur dusra group bhi khatam hota hai. Phir Surah Yunus se teesri manzil shuru hoti hai aur teesra group bhi shuru hota hai. Isi tarah ek muqaam aur hai. Surah Qaaf se aakhri manzil bhi shuru horahi hai aur isi se chehta group bhi shuru horaha hai. Surah Qaaf chehte group ki pehli Makki surat hai. Ye chehta group Surat At-Tahreem par khatam hojaata hai aur aakhri group Surah Al-Mulk se shuru hota hai lekin jo manzil Surah Qaaf se shuru hoti hai wo Surah An-Naas tak ek hi hai.

Ye wo cheezein hain jo maloomaat ke darje mein saamne rahein aur zehan mein maujood rahein to insaan jab ghaur karta hai to inke hawale se ba'az auqaat hikmat ke bade qeemti moti haath lagte hain.



BAAB CHAHARUM

TADWEEN-E-QUR'AN

Qur'an Majeed ki tadween ke ziman mein ye baat bilkul wazeh hai ke ye Rasool Allah ﷺ ki hayaat-e-tayyaba mein mukamil hogayi thi. Kisi shaer ka diwaan is ki ghazlaon aur qasaid par mushtamil hota hai. Qur'an Majeed Allah ka kalaam hai aur is ki bhi tadween hui hai. Ye bhi ek diwaan ki shakal mein hai, is ko bhi jama kiya gaya hai. Jama-o-tadween-e-Qur'an apni jagah par bahut ahem mauzu hai. Is ke baare mein baare mein khaas maloomaat hamare zehnaon mein har waqt mastahzar rehni chaahiye, kyun ke aam taur par ahl-e-tasheeh ke hawale se hamare haan jo cheezein mashhoor hain (Wallahu Aalam wo haqeeqat par mubni hain ya mehaz mukhalifeen ka propaganda hai) in ki wajah se logaon ke zehnaon mein shubhaat paida hue hain aur wo kaafi bade halqe ke andar phele hain.

Hamare haan jumah ke khutbe jo muratib kiye gaye hain aur aam khateeb padhte hain, in mein bhi aise alfaaz aagaye hain jo bahut bade bade mughilaton ki bunyaad ban gaye hain. Hosakta hai kisi dushman-e-islam ne, kisi batini ne, kisi ghaali qism ke raafzi ne ye alfaaz shaamil kardiye ho. Bazahir tareef horahi hai magar haqeeqat mein tanqees horahi hai aur deen ki jadd kaati jarahi hai. Iski misaal bhi isi tadween ke zeil mein aayegi.

Qur'an Hakeem ki tadween teen marahel mein mukamil hui. Pehli tadween Rasool Allah ﷺ ki hayaat-e-tayyaba mein hogayi thi, lekin wo tadween is shakal mein thi ke suratein mu'ayyan hogayi, surataon ki tarteef mu'ayyan hogayi. Kitaabi shakal mein Qur'an Majeed Huzoor ﷺ ki hayaat-e-tayyaba mein maujood nahi tha. Logaon ke paas mukhtalif hissaon mein likha hua Qur'an tha. Log oont ke shaane haddi (jo kaafi chaudi hoti hai) par likhte the ya kolhe ki haddi par likha jaata tha. Oont ki phasliyan (*ribs*) bhi badi chaudi hoti hain, ye bi is maqsad ke liye istemal hoti thi. Kagaz is zamane mein kahan tha, kapda zyada dastiyaab tha, lehaza kapde par bhi likha jaata tha. Isi tarah chote chote patharaon par bhi ayaat likh lete the. Yaad rahe ke Qur'an Majeed ki asal haisiyat "Qaul" ki hai: [إِنَّهُ نَقُولُ رَسُولُ كَرِيمٍ] Innahuu la-qaulu Rasuulin Kareem, na to ye Huzoor ﷺ ko likhi hui shakal mein diya gaya na Huzoor ﷺ ne likhi hui shakal mein ummat ko diya. Huzoor ﷺ ko bhi ye padhaya gaya. Azroye Alfaaz

Qur'ani: [سُنُّقِرْنَاكَ فَلَا تُنْسَى] *Sanuqri'uka falaa tansaa*, "*Hum aapko padhayenge phir aap bhoolenge nabi*". Ye awwalan qaul-e-Jibraail عليه السلام phir qaul-e-Muhammad صلى الله عليه وسلم ban kar logaon ke saamne aaya. Jibrael عليه السلام se huzoor صلى الله عليه وسلم ne suna, Huzoor صلى الله عليه وسلم se Sahaba رضي الله عنهم ne suna. Chunache, asal mein to Qur'an padhi jaane waali shaye hai. Lekin jaise jaise Qur'an naazil hota Aap ise likhwa bhi lete. Ba'az Sahaba-e-Kiraam رضي الله عنهم kitaabat-e-Wahi ki zimmedari par mamoor the. Aur Huzoor صلى الله عليه وسلم ne is baat ka hukm bhi de diya ta ke لَا تَكْتُبُوا عَنِّي غَيْرَ الْقُرْآنِ *Laa takbuu'u 'annii ghayral qur'aan*, "*Meri taraf se siwaye Qur'an ke kuch na likho*".

Ahadees ko likhne se Huzoor صلى الله عليه وسلم ne manaa farma diya tha ta'ake kahin Allah aur Rasool صلى الله عليه وسلم ka kalaam gadmad na hojaaye, sirf Qur'an Majeed ko hi likhne ka hukm diya. Lekin asal Qur'an Allah Ta'ala ne Huzoor صلى الله عليه وسلم ke seene mein jama kiya aur Muhammad Rasool Allah صلى الله عليه وسلم ne Sahaba رضي الله عنهم ke seenaon mein jama kardiya. Wo qaul se qaul ki shakal mein gaya hai, logaon ne Huzoor صلى الله عليه وسلم ke zahn-e-Mubarak se seekha hai. Behr-e-haal Rasool Allah صلى الله عليه وسلم ke daur mein likha hua Qur'an bhi tha lekin kitaabi shakal mein jama shuda nahi tha. Jama shuda mein sirf seenaon mein tha, huffaz ko yaad tha. Inhein yaad tha ke Qur'an is tarteef ke saath hai. Is ke liye sab se badi daleel ye hai ke sahi riwayaat ke mutabiq har Ramzan Al-Mubarak mein jitna Qur'an us waqt naazil ho chuka hota tha, Huzoor صلى الله عليه وسلم aur Hazrat Jibrael عليه السلام iska daur karte the, jaise ke hamare haan ramzan ke aane se pehle huffaz daur karte hain, ek hafiz sunata hai, dusra sunta hai ta'ake taraweef mein sunaane ke liye taaza hojaaye. To Ramzan Al-Mubarak mein Huzoor صلى الله عليه وسلم aur Hazrat Jibrael عليه السلام muzakerah karte the, Qur'an Majeed ka daur hota tha. Aap صلى الله عليه وسلم ki zindagi ke aakhri Ramzan mein Aap صلى الله عليه وسلم ne Hazrat Jibrael عليه السلام se Qur'an Majeed ka do martaba mukammal daur kiya. Chunache, jahan tak hafeza mein aur seene mein Qur'an ka madwwan hojaana hai wo to Nabi Akram صلى الله عليه وسلم ki hayaat-e-tayyaba ke dauraan mukammal hogaya tha.

Tadween-e-Qur'an ka dusra marhala Hazrat Abu Bakar رضي الله عنه ke ahd-e-khilafat mein aaya jab murattadeen aur maaneyeen-e-zakaat se junghein hui. Jung-e-Yamama mein to bahut badi tedaad mein Sahaba رضي الله عنهم shaheed hue. Ye badi khoonrez jung thi aur is mein kaseer tedaad mein haafiz-e-Qur'an shaheed hogaye to tashwish paida hui aur ye khayal aaya ke is Qur'an ko ab kitaabi shakal mein jama karlena chaahiye. Ye khayal sab se pehle Hazrat Omer رضي الله عنه ke dil mein aaya. Phir Hazrat Omer رضي الله عنه ne ye baat Hazrat Abu Bakar رضي الله عنه se kahi to wo bade matarddad hue ke mai wo kaam

kaise karoon jo Huzoor ﷺ ne nahi kiya? Lekin Hazrat Omer ﷺ israar karte rahe aur rafta rafta Hazrat Abu Bakar ﷺ ko bhi is par anshara-e-sadar hogaya. Unhone Hazrat Omer ﷺ se kaha ke ab tumhari is baat ke liye Allah ne mere seene ko kushadah kardiya hai. Is ke ba'ad ye zimmedari Hazrat Zaid Bin Sabit ﷺ par daali gayi jo Huzoor ﷺ ke zamane mein kaatib-e-Wahi the. Aap ﷺ ke channnd khaas Sahaba jo Kitaabat-e-Wahi par mamoor the, in mein Hazrat Zaid Bin Sabit bahut maroof the. In se Hazrat Abu Bakar ﷺ ne farmaya ke tum ye kaam karo aur inke saath kuch aur Sahaba ki ek committee tashkeel de di. Wo bhi pehle bahut mutaraddad rahe. Inki daleel bhi ye thi ke jo kaam Huzoor ﷺ ne nahi kiya wo mai kaisa karoon! Alawa azeen ye to pahaad jaisi zimmedari hai, ye mai kaise uthaon! Lekin jab Hazrat Abu Bakar aur Omer ﷺ donon ka israar hua to inka bhi seena khul gaya. Phir jin Sahaba ﷺ ke paas Qur'an Hakeem ka jo hissa bhi likhi hui shakal mein tha in se liya gaya aur mukhtalif shahadaton aur huffaaz ki madad se ahd-e-siddiqi mein Qur'an paak ko ek kitaab ki shakal mein muratib karliya gaya. Yaad rahe ke ek kitaab ki shakal mein bhi Qur'an Majeed ki tadween Rasool ﷺ ke inteqal ke do saal ke andar andar mukammil hogayi. Hazrat Abu Bakar ﷺ ka ahd-e-khilafat kul 2¼ sawa do baras hai.

Hazrat Abu Bakar ﷺ ki majlis-e-shur'a mein ye masail bhi zeir-e-ghaur aaya ke Huzoor ﷺ ke zamane mein to Qur'an ek jild ke mabeen jama nahi kiya gaya, lehaza iska naam kya rakha jaaye! Ek tajweez ye aayi ke ise bhi Injeel ka naam diya jaaye. Ek raaye ye di gayi ke iska naam "Sifar" ho, isliye ke sifar ka lafz to Taurat ki kitaabon ke liye maroof chala aaraha tha, jaise Sifar Ayub ek kitaab thi. To sifar kitaab ko kehte hai jiski jama "Asfaar" hai aur ye lafz Qur'an mein bhi aaya hai. Sifar ka lafzi matlab hai roshni dene waali. Phir Hazrat Abdullah Bin Masood ﷺ ne tajweez pesh ki ke iska naam "Mus'haf" hona chaahiye. Unhone kaha ke mera aana jaana Habsha hota hai wahan ke logaon ke paas ek kitaab hai aur wo ise mus'haf kehte hain. Ab "Mus'haf" ke lafz par itefaq wa ajma hogaya. Chunache, Qur'an ke liye Hazrat Abu Bakar ﷺ ke ahd-e-khilafat mein Hazrat Abdullah Bin Masood ﷺ ki tajweez par mus'haf naam rakha gaya aur is par logaon ka ajma hua. Tadween-e-Qur'an ka ye dusra marhala hai.

Qur'an Hakeem ki tilawat ke ziman mein ek mu'amlā chala aaraha tha, jaisa ke hadees mein aata hai ke Qur'an Kareem (7) saat huroof par naazil hua tha. Arabaon ki zubaan to ek thi lekin boliyan mukhtalif

thi, alfaaz ke lehje mukhtalif the. To sab logaon ko ijazat di gayi thi ke wo apne apne lehje ke andar Qur'an padhliya kare ta'ake sahulat rahe, warna badi mushaqqat ki zaroorat thi ke sab log apne lehje badlein. Ye wo zamana tha ke inqilaabi jadd-o-jahad ka *tempo* itna tezz tha ke in kaamon ke liye zyada fursat nahi thi ke is ke liye baqaida idaare qayem ho, mukhtalif jagahon se log aayein aur apna lehja badal kar Quresh ke lehje ke mutabiq karein, Hijazi lehja ikhtiyaar karein. Chunache, ijazat di gayi thi ke apne apne lehjon mein padh lein. Mukhtalif lehjon mein padhne ke saath kuch lafzi farq bhi aane lage. Hazrat Osman رضي الله عنه ke zamane tak pahunchte pahunchte naubat ye aagayi ke mukhtalif lehjon mein lafzi farq ke saath bhi Qur'an padha jaane laga. Koi shakhs Qur'an padh raha hota, dusra kehta ke ye ghalat padh raha hai ye yun nahi hai, jaise mai padh raha hoon wo sahi hai. Is par is jazbati qaum ke andar talwarein nikal aati thi. Andesha hua ke agar is tarah ye baat phail gayi to Qur'an ka koi ek text mutafiq-e-aaliya nahi rahega. Ummat ko jama karne waali shaye to ye Qur'an hi hai, is mein lafzi farq ke natije mein daymi ifteraaq wa inteshaar paida hojayege. Chunche, Hazrat Osman رضي الله عنه ne Sahaba رضي الله عنهم ke mashware se taye kiya ke Qur'an ka ek text tayaar kiya jaaye. Is text ke liye lafz "rasm" hai. Rasmul-Khat ka lafz hum istemal karte hain. **أب** *Alif, Bey, Tey*, huroof hain, lekin arbi mein likhein jayenge to inka rasmul-khat kuch aur hai, urdu mein likhein jaayenge to inki shakal aur hai. Hazrat Osman رضي الله عنه ne ek rasmul-khat aur ek text par Qur'an jama kiya. Inhone bhi ek committee banayi aur is committee ko ye hukm de diya gaya ke tamaam lehjon ko rad kar ke Quaresh ke lehje par Qur'an ka text tayar kiya jaaye jo mutafiq-e-aaliya text hoga. Chunache, is committee ne badi mehnat shaqqa se is kaam ki takmeel ki. Is tarah Qur'an ka rasmul-khat mu'ayyan hogaya aur ek mutafiq-e-aaliya text wajood mein aagaya. Rasm-e-osmani ke mutabiq Surah Al-Fateha mein [ملك يوم الدين] likha jaayega, likhne ki shakal ye nahi hogi: [مَالِكِ يَوْمِ الدِّينِ]. Ek qiraat mein chunke مَلِكِ bhi hai to ملك ko مَلِكِ bhi padha jasakta hai aur مَلِكِ bhi. To ye bahut bada karnama hai jo Hazrat Osman رضي الله عنه ne Sahaba رضي الله عنهم se mashware se sar-anjaam diya ke Qur'an ka ek rasmul-khat mu'ayyan hogaya aur musahif Osman رضي الله عنه tayaar hogaye. Ba'az riwayaat ke mutabiq is ki (4) chaar naqool tayaar ki gayi, ba'az riwayaat ke mutabiq (5) paanch aur ba'az mein (7) saat ka adad bhi milta hai. In mein se ek mus'haf *official version* ke taur par madine mein rakha gaya aur baaqi naqalein Makkah Mukkaramah, Damishq, Koofa, Yemen, Behrein aur Basra ko bhej di gayi. In mein se koi

koi naqal ab bhi maujood hai. Turkey aur Tashqand mein wo “Mus'haf-e-osmani” maujood hai jo Hazrat Osman رضي الله عنه ne tayaar karaye the.

Yahan ek aham baat tawajeh talab hai ke hamare haan khutbat-e-juma mein ba'az khateeb ye jumla padh jaate hain: **جامع آيات القرآن عثمان بن عفان رضي الله عنه**. *Jaama'u aayaatil qur'aan, Usmaan Bin Affan رضي الله عنه*. Yahan hum qafiya alfaaz jama kar ke suti aahang ke saath ek khaas andaaz paida kiya gaya hai, lekin ye alfaaz is qadar ghalat aur itne gumraah kun hain ke is se ye tasawur paida hota hai ke ayaat-e-qurania mein sab se pehle Hazrat Osman رضي الله عنه ne jama kiya. Ye baat Qur'an par se aitemaad ko hata dene waali hai. Ayaat-e-Qur'ani to Rasool Allah صلی اللہ علیہ وسلم ke zamane mein jama ho chuki thi, suratein Huzoor صلی اللہ علیہ وسلم ke zamane mein wajood mein aachuki thi, surataon ki tadween hi nahi tarteeb bhi Huzoor صلی اللہ علیہ وسلم ke zamane mein amal mein aachuki thi. Kitaabi shakal mein Qur'an Abu Bakar رضي الله عنه ke zamane mein jama hua. Hazrat Osman رضي الله عنه aur Hazrat Abu Bakar رضي الله عنه ke zamane mein (10-15) dus-pandrah saal ka fasal hai. Agar “*Jami'ul Ayatul Qur'an*” Hazrat Osman رضي الله عنه ko qaraar diya jaaye to koi shakhs keh sakta hai ke Qur'an ki tadween Huzoor صلی اللہ علیہ وسلم ke pandrah ya bees baras ba'ad hui hai. Hazrat Osman رضي الله عنه ka ahd-e-khilafat (12) baarah baras hai aur Huzoor صلی اللہ علیہ وسلم ke inteqal ke 24 chaubees baras ba'ad inka inteqal hua. To is tarah Qur'an ke matan (*text*) ke baare mein shakook wa shubhaat paida kiye jasakte hain, jab ke haqeeqat ye hai ke Hazrat Osman رضي الله عنه ayaat-e-Qur'ani ke jama karne waale nahi hai balke ummat ko Qur'an ke ek text aur rasmul-khat par jama karne waale hain. Isi liye aaj duniya mein jo mus'haf maujood hai ye “Mus'haf-e- Osman” kehlata hai. Iska naam “Mus'haf Hazrat Abu Bakar رضي الله عنه ne rakha tha aur mus'haf Osman mein rasmul-khat aur text mu'ayyan hogaya ke ab Qur'an isi tareeqe se likha jaayega aur yahi poori duniya ke andar *official text* hai.

Hamare haan aksar-o-beshtar Qur'an paak ki isha,at ke idaare rasm Osmani ka poora ehtemaam nahi karte aur is etebaar se in mein rasm ki ghaltiyan bhi aajati hain. Isliye ke inke saamne apne apne mufadaat hote hain ya'ni kam kharch se zyada nafa haasil karne ki koshish – lekin ab Saudi hukumat ne iska ehtemaam kar ke badi neiki kamayi hai. Qur'an Majeed ki hifazat ke hawale se ek neiki Misr mein kamayi thi. Jab Israel ne qiraat-e-Qur'an Majeed ke andar tahreef kar ke isko aam karne ki koshish ki to hukumat-e-Misr ne apni choti ke qarra,a Qari Mahmood Khaleel Usri aur Abdul Basit Abdul Samad se poora Qur'an Majeed

mukhtalif qiraaton mein tilawat karaya aur inke cassettes tayaar kar ke duniya mein phela diye ke ab goya wo *reference* ka kaam denge. Inke hote hue ab kisi ke liye mumkin nahi hai ke is tarah qiraat ke hawale se Qur'an mein koi tahreef kar sake. Isi tarah Saudi Arab ki hukumat ne croro rupiya (*Crores of rupees*) ke kharch se bahut badi foundation banayi hai, jiske zeir ehtemaam bade umdah art paper par aalimi miyari ki badi umdah jald ke saath laakhaon ki tedaad mein ye Qur'an Majeed chaape jaraahe hain, jo Hazrat Osman رضي الله عنه ke mu'ayyan kardah rasmul-khat ke mutabiq hai.

Behr-e-haal Hazrat Osman رضي الله عنه جامع آيات القرآن "Jama'u aayatal Qur'an" ki bajaaye جامع الامة على رسم واحد *Jaama' al-ummati alaa rasmin wahidin*, "ya'ni ummat ko Qur'an Hakeem ke ek rasmul-khat par jama karne waale hain. Ye tadween bhi Huzoor صلوات الله وسلامه عليه ke inteqal 24 chaubees baras ke andar mukamil hogayi. Yahi wajah hai ke duniya maanti hai aur tamaam mustashraq maante hain ke jitna khaalis matan (*pure text*) Qur'an ka duniya mein maujood hai, kisi dusri kitaab ka maujood nahi hai. Ye baat الفضل ما شهد به الاعداء ka misdaaq hai, ya'ni faziliyat to wo hai jisko dushman bhi tasleem karne par majboor hojaaye aur ye kisi shaye ki haqaniyat ke liye aakhri saboot hota hai. Pas! ye baat poori duniya mein musallam hai ke Qur'an Hakeem ka text mahfooz hai ya jitna jitna mahfooz text Qur'an ka hai utna kisi aur kitaab ka nahi hai. Yani qiraat ke farq bhi record par hain Sab'a qiraat aur Ashrah qiraat record par hain, in mein bhi ek ek hurf ka mu'amla madawwan hai ke falan qiraat mein ye lafz zabar ke saath padha gaya hai ya zeir ke saath. Aur ye tamaam *official* qiraat hain. Baaqi jahan tak rasmul-khat ka ta'luq hai iska text Hazrat Osman رضي الله عنه ne mu'ayyan kardiya. Ummat-e-muslima par ye inka bahut bada ehsaan hai. Qur'an Hakeem ki *compilation* aur iski tadween ke mutaliq ye cheezein zehan mein rehni chaahiye. Ye haqa'iq saamne na ho to kuch log zehanon mein shakook wa shubahat paida karsakte hain.



BAAB PANJUM

QUR'AN MAJEED KA MAUZU

Ab hum agli bahes par aate hain ke Qur'an ka mauzu kya hai. Kya Qur'an falsafa ki kitaab hai? Kya *science* ki kitaab hai? Kya ye *geology* ya *physics* ki kitaab hai? Kis qism ki kitaab hai? To pehli baat ye samjhiye ke Qur'an ka mauzu hai insaan-lekin insaan ki *anatomy*, is ki *physiology* ya *anthropology* nahi, balke insaan ki hidayat, ye hidayat ka lafz Qur'an Majeed ke liye bunyaadi haisiyat rakhta hai. Chunache, dekhiye Surah Al-Baqarah ke shuru hi mein farmaya [هُدًى لِّلْمُتَّقِينَ] *Hudal lilmuttaqiin*, phir iske wast mein irshaad hua: [هُدًى لِّلنَّاسِ] *Hudal linnaas*, ya'ni poori nau-e-insaani ke liye hidayat. Surah Yunus mein farmaya: [هُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ] *Hudanw wa rahmatul lilmuminiin*. Surah Luqman mein farmaya: [هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ] *Hudanw wa rahmatal lilmuhsiniin*. Surah Al-Baqarah (aayat 97) aur Surah An-Namal (aayat 2) mein [هُدًى وَبُشْرَى لِّلْمُؤْمِنِينَ] *Hudanw wa bushraa lilmuminiin*. Jab ke Surah Al-e-Imran mein [هُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ] *Hudanw wa mau'izatul lil muttaqiin*, aur Surah Al-Maidah mein [هُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ] *Hudanw wa mau'izatul lil muttaqiin*, ke alfaaz aaye. Maloom hua ke "هُدًى" *Huda* ka lafz Qur'an Hakeem ke liye kasrat ke saath aaya hai. Phir ye sirf nakrah nahi, "ال" *Al* ke saath mu'arifa bankar bhi kayi jagah aaya hai. (3) Teen martaba to is aayat-e-mubarika mein aaya jo Rasool Allah ﷺ ke maqsad-e-biasat ko bayaan karti hai:

Huwal laziii arsala rasuuluhuu bilhudaa wa diinil haqqi liyuzhirahuu aladiini kullih. (At-Tauba 33, Al-Fatah 28, As-Saff 9)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"هُدًى" *Huda* nakrah tha, *الْهُدَى* *Alhuda* ma'arufa hogaya. Yani hidayat-e-kamila, hidayat-e-tamma, hidayat-e-abda. Isi tarah Surah Al-Najam mein farmaya: [وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ] *Walaqad jaa'ahum mir rabbihimul hudaa*. Surah Al-Jinn ka aghaaz jinnat ki ek jamaat ke is qaul [إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا] *Inna sami'inaa qur'aanan ajaba*, se hota hai. Aage chal kar alfaaz aate hain: [وَأَنَّا لَكَا سَمِعْنَا الْهُدَىٰ أَمَّا بِهِ] *(Al-Jinn: 13)* goya Surah Al-Jinn ne mu'ayyan kiya ke "قُرْآنًا عَجَبًا" *Qur'anan ajaba* aur "الْهُدَىٰ" *Al-Huda'a* mutradif alfaaz hain. Surah Bani Israel aur Surah Al-Kahaf mein aaya hai: [وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ] *Wamaa mana'an naasa any yuuminuu izjaa'ahumul hudaa'a. (Bani Israel: 94, Al-Kahaf:55)*. "Kya shaye hai jo logaon ko Imaan laane se rokti hai jab ke unke paas alhuda aaya hai?" Tu goya Qur'an ka mauzu hai insaan ki hidayat.

Ab ye baat zehan mein rakhiye ke insaan ke ilm ke do goshe hain, ilmi insaan do hissaon mein munqasam hai. (Mashhoor kahawat hai *اَلْعِلْمُ عَلَيَانِ: عَلِمَ الْكَبْدَانِ وَعِلْمُ الْاَدْيَانِ*), *Al'ilmu 'ilmaani: 'ilmul abdaani wa 'ilmul adyaan*, ek hissa hai maadi duniya (*Physical World*) ka ilm, maadi haqa'iq ka ilm, jo hawaas ke zariye se haasil hota hai. Dekhnam sunna, soonghna chakna, choona, hamare hawaasi khamisa hain. Ye tamaam salahyatein hain jin se kuch maloomaat haasil hoti hain aur aqal ka *computer* inko *process* karta hai, in se nata'ij nikalta hai aur inhein *store* karleta hai. Phir hawaas ke zariye se mazeed koi maloomaat haasil hoti hain to ab inko bhi wo *process* kar ke apne sabeqa "*Memory Store*" ke saath ahang kar ke aur natija akhaz karta hai. Is tarah rafta rafta insaan ka ye ilm badhta chala jaaraha hai aur hum nahi kehsakte ke ye abhi aur kahan tak jaayega.

Aaj se 100 sau saal pehle bhi insaan tasawur nahi kar sakta tha ke insaani ilm wahan pahunch jaayega jahan aaj pahunch chuka hai. Ye ilm bil-hawaas wal aqal hai aur is ilm ka Wahi se koi ta'luq nahi hai. Is ka ta'luq is ilm-e-asmaa se hai jo bilkul shuru mein Hazrat Aadam عليه السلام mein wadi'at kardiya gaya tha aur yahi duniya mein sarbulandi ki buniyaad hai.

Ilm-e-insaani ke do goshaon ke ziman mein Surah Al-Baqarah chautha ruku bahut ahem hai. Ilmul asma ka zikr iske shuru mein hai. Jab Allah Ta'ala ne farsih-ton se farmaya ke Mai zameen mein ek khalifa banane waala hoon to farishton ki taraf se ye baat istefahaman pesh ki gayi [*اَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ*] *Ataj'alu fiha many yufsidu fiha wa yasfikud dimaa'a*, (Aayat: 30) "*Kya aap isko zameen mein khalifa banayenge jo is mein fasaad phelayega aur khoon reziyan karega?*" Fairishton ka ye ashkaal is tarah door kiya gaya: [*وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا*] *Wa 'allama 'aadamal asma'a kullaha*, (Aayat: 31) "*Aur Allah ne Aadam ko tamaam naam sikha diye*". Ye ilm-e-asma jo Aadam ko diya gaya, yahi hukumat-e-arzi ki bunyaad hai. Jo qaum is ilm ke andar taraqqi karegi wohi iqtedar-e-arzi ki haqdaar tehregi. Albatta is ruku ke aakhir mein farmaya gaya ke jab Hazrat Aadam عليه السلام se khata hogayi aur shaitaan ke aghwa se mutasir hokar Allah Ta'ala ke hukm ke khilaaf hokar Allah Ta'ala ke hukm ki khilaf warzi hogayi to unhone Allah Ta'ala ke huzoor tauba ki aur Allah Ta'ala ne inki tauba ko qubool karne ka bayein taur elaan kardiya [*فَتَقَبَّلَ عَنْهُمْ ذُنُوبَهُمْ*] (Aayat 37) iske ba'ad zikr hai ke jab Aadam aur Hawa عليها السلام ko jab hukm diya gaya ke ab zameen mein jaakar raho aur wahan ka *charge* sambhal lo to farmaya:

Fa imma yaatiyannakum minni hudan faman tabiya hudaya falaa khaufun alaihim walaa hum yabzanuun.
(Al-Baqarah, 38)

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِيَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

Tarjuma: "To jab bhi meri taraf tumbhare paas koi hidayat aaye to jo log meri is hidayat ki pairwi karenge inke liye kisi khauf aur ranj ka mauqa na hoga". Wo ilm-e-hidayat hai.

Ye do cheezein bilkul alheda alheda hain. Ilm-e-asma darhaqeeqat yun samjhe ke jaise Aadam ki ghutli mein aam ka pooraa darkht hota hai. Wohi ghutli to hai jo aap zameen mein dabaate hain. Phir agar wahan pani padhta hai aur zameen mein rawayedgi ki salahiyat bhi hai to wo ghutli phategi. Is mein se jo do patte nikalenge wo phallein phulenge, parwaan chardhenge to darkht banega. Wo pooraa darkht aam ki ghutli mein bilquwwat (*Potentially*) maujood tha, albatta ise bilfaal (*Actually*) pooraa darkht banne mein (3-4) teen-chaar saal lagenge. To is tarah pooraa darkht aam ki ghutli mein bilqaut maujood tha lekin wo Aadam ka darkht kayi saal ke andar bilfaal wajood mein aaya, ba, aina ye mu'amlah kul maadi ka haqa'iq ka hai ke is ziman mein kul Hazrat Aadam ﷺ ke wajood mein bilqaut (*Potentially*) wadi'at kardiya gaya! Ab iski *exfoliation* horahi hai, wo badhta jaraha hai, barg-o-baar laa raha hai. Aur jaisa ke mai ne arz kiya, is ilm ka koi ta'luq asmaani hidayaat se nahi hai. Ab ye khudru paudah hai jo badhta chala jaaraha hai, aur maloom nahi kahan tak pahunchega. Alama Iqbal ne is ki sahi tabeer ki hai.

Urooj-e-Aadam khaki se anjum sehme jaate hain

Ke ye toota hua taara mah-e- kaamil na ban jaaye!

Alama ki zindagi mein to insaan ne chaand par qadam nahi rakha tha, lekin ab insaan chaand par qadam rakh kar aagaya hai. Mazeed ye ke ab to *genetic engineering* apne kamalaat dikha rahi hai. *Cloning* ke tareeqe se haiwanaat paida kiye jarahae hain. Is insaani ilm ke saath agar ilm-e-Wahi ya'ni ilm-e-hidayat na ho to ye ilm bajaye khair ke shar ka zariya banjata hai. Chunache, aaj ye ilm waqatan shaitaani quwwat ban chuka hai halakat ka samaan ban chuka hai, tabaahi ka zariya ban chuka hai.

[فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى] *Fa imma yaatiyannakum minni hudan*, ne Hazrat Aadam ﷺ se lekar Hazrat Muhammad Rasool Allah ﷺ tak artaqayi marhala taye kiye. Jaise jaise Nau-e-insaani shahoor ki manzilein taye karti gayi, Allah Ta'ala ki taraf se hidayat mein bhi izaafa hota gaya, ta 'an ke ye ilmi hidayat Qur'an Hakeem mein aakar "الْهُدَى" *Al-*

Huda'a (Final Guidance) ki surat mein mukammil hogaya. Is hidayat mein jo irtiqa hua ise bhi aap samajh lijiye. Pehli kitaabein jo naazil hui in mein bhi *huddan* to thi Surah Al-Maidah mein irshaad hua : [إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ] *Innaa anzalnat tauraata fiha hudaan wa noor*, (Aayat 44) "*Humne Taurat naazil ki thi, is mein hidayat bhi thi noor bhi tha*" isi ruku mein (Surah Al-Maidah ka saatwa ruku) Injeel ki baare mein farmaya: [فِيهِ هُدًى وَنُورٌ] *Fiihi hudaan wa wan noor*, (Aayat: 46) "*Is mein bhi hidayat bhi thi noor bhi tha*". Lekin ye hidayat aur noor darja ba darja taraqi karta raha hai, yahan tak ke Qur'an mein aakar ye kaamil hua hai aur "الْهُدًى" *Al-Huda'a* bangaya hai. Ab ye *huddan* nahi "الْهُدًى" *Al-Huda'a* hai, ya'ni hidayat-e-tamma'a.

Iski wajah kya hai? Dekhiye ek bachche ko agar aap ta'leem dena chaahte ho to iski zehni satah ko malhooz rakhe baghair nahi desakte. Aap *primary* mein zair-e-ta'leem kisi bachche ke liye chahein *Ph.D* ustaad rakh dein lekin wo ustaad bachche ki zehni istedaat ki munasibat se ise ta'leem de sakega. Bachcha rafta rafta aage badhega. Yahan tak ke jab wo apni aqal aur shahoor ki poori shiddat, quwwat aur baloghat ko pahunch jaayega tab ise aakhri ilm padhaya jaayega. Pehle wo taareeq padh raha tha, ab falsafa-e-taareeq padhega. Is hawale se Allah Ta'ala ne apni hidayat tadreej ke saath utaari hai. Taurat mein sirf ehkaam hain, hikmat hai hi nahi, jab ke Injeel mein hikmat hai, ehkaam hai hi nahi. Donaon cheezein milkar ek baat ko mukamil karti hain. Taurat mein sirf ehkaam hain. Jaise aap bachche ko bata dete hain ke bhai khaane peene se rozah toot jaata hai, roze ka matlab ye hai ke ab din bhar khaana peena kuch nahi hai. Chaahe bachcha abhi (6-7) cheh-saat saal ka hai, wo ye baat samajh leta hai. Is tarah ise ehkaam to de diye jaayenge ke ye karo, ye *Do,s* hain ye *Dont,s* hain.

Chunache, Taurat mein ehkaam-e-ashrah (*The Ten Commandments*) de diye gaye, lekin abhi inki hikmat nahi batayi gayi. Isliye ke abhi hikmat ka tahamul insaan ke liye mumkin nahi tha. Abhi nau-e-insaani ka ahad-e-tafuliyat tha. Yun samjhe ke wo aaj se (3500) saadhe teen hazaar saal qabal ka insaan tha. Taurat (1400) chaudah sau qabal maseeh mein Hazrat Moosa عليه السلام ko di gayi. Is ke (1400) chaudah sau saal ba'ad Hazrat Esa عليه السلام ko Injeel di gayi jis mein sirf hikmat hai, ehkaam hai hi nahi. Lekin aaj se (2000) do hazaar saal pehle Hazrat Maseeh عليه السلام ke ye alfaaz Injeel mein maujood hain (ab bhi maujood

hain) ke Aap ﷺ ne apne hawarein se farmaya tha: “*Mujhe tum se aur bhi babut si baatein kehni thi, magar abhi tum inka tahamul nahi kar sakoge, jab wo faarqaleet aayega to tumhein sab kuch batayega*”. Ye Muhammad Rasool Allah ﷺ ki peshen goyi thi. Hazrat Maseeh ﷺ ne farmaya ke abhi tum tahamul nahi karsakte. Goya tumhari zehni baloghat ke liye (600) cheh sau baras mazed darkaar hain. Chunache, Alhuda Qur'an Hakeem mein aakar mukamil hua hai.

Qur'an Majeed jo hidayat deta hai is ke bhi do hisse hain. Ek fikr-o- nazar ki hidayat hai, jis ka unwaan “Imaan” hai. Is ka mauzu wohi hai wo falsafe ka hai. Yani kayenat ki haqeeqat kya hai, zindagi ki haqeeqat kya hai, zindagi ka maal kya hai, is ka aghaaz kya hai, anjaam kya hai, sahi kya hai, ghalat kya hai, khair kya hai, shar kya hai, ilm kya hai? Qur'an Majeed ka dusra mauzu hidayat-e-amali hai, infaradi satah par bhi aur ijtemayi satah par bhi. Ye awamir wa nawahi aur halaal wa haraam ke ehkaam par mushtamil hai. Phir is mein maashi wa mu'ashrati ehkaam bhi hain. Ye hidayat-e-fikr-o-nazar aur hidayat-e-fa'al-o-amal (infaradi wa ijtemayi) Qur'an Hakeem ka mauzu hai.

Is ziman mein ye baat note karlijiye ke *science* aur *technology* Qur'an Hakeem ka mauzu nahi hain, Qur'an Majeed kitaab-e-hidayat hai, *science* ki kitaab nahi hai, albatta is mein scienci uloom ki taraf ishaare maujood hain aur inke hawale maujood hain. Qur'an Majeed kayenaati haqa'iq ko ayaat-e-ilaahiya qaraar deta hai. Surah Al-Baqarah ki aayat 164 mulaheza kijiye, jise mai “Aayatul aayaat” qaraar deta hoon:

Inna fii khalqis samaarwaati wal arzi
wakbtilaafil laili wan nahaari wal
fulkil latii tajfii fil bahri bimaan yanfa'un
naasa wama'a anzalal laahu minas
samaa'i mim maa'in fa'ahyaa bibil arza
ba'ad mautihaa wabassa fiha min kulli
da'abbatinw wa tasriifir riyaahi was
sabaabil musakh-khari bainas samaa'i
wal arzi la'aayaatil liqauminy y'aqiluun.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَيِّنَ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَقَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

(Al-Baqarah, 164)

Tarjuma: “Yaqeenan asmaanon aur zameen ki saakhat mein, raat aur din ke peeham ek dusre ke ba'ad aane mein, un kashtiyon mein jo insaan ke nafa ki cheezein liye hue daryaon aur samundaron mein chalti phirti hain, barish

ke us pani mein jise Allah upar se barsata hai, phir is ke zariye se murdab zameen ko zindagi bakhshta hai aur (Apne isi intezam ki badaulat) zameen mein har qism ki jaandaar makhbloog phailata hai, harwaon ki gardish mein, aur un badalon mein jo asmaan aur zameen ke darmiyaan tab'e farmaan banakar rakhe gaye hain, in logaon ke liye beshumaar nishaniyan hain jo aqal se kaam lete hain”.

Ye sab Allah ki nishaniyan hain. In mein Allah ki qudrat, Allah ki azmath, Allah ka ilm-e-kaamil, Allah ki hikmat-e-baaligha sab kuch shaamil hai. To ye jo mazahir-e-zabe'e (*Physical Phenomena*) hain, Qur'an Hakeem inka jabaja hawala deta hai, ba'az kayenati haqa'iq wo hain jinka ta'luq falkiyaat (*Astronomy*) se hai. Farmaya [وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾] *Wa kullun fii falakiny yasbahuun*, (Yaseen 40), ya'ni ye tamaam ajaram-e-sama'wiya apne apne madaar mein teer rahe hain. Maloom hua har shaye harkat mein hai. Insaan par ek daur aisa guzra hai jab wo ye samajhta tha ke zameen saakin hai aur suraj is ke gird harkat karraha hai. Phir ek daur aaya jis mein kaha gaya ke nahi, suraj saakin hai, zameen harkat karti hai, zameen suraj ke gird chakkar lagati hai, aur aaj hammein maloom hua ke har shaye harkat mein hai. Suraj ka bhi apna ek madaar hai, is mein wo apne poore kumbe samait harkat kar raha hai. Ye nizam-e-shamsi iska kunba hai, is poore kumbe ko lekar wo bhi ek midaar mein harkat kar raha hai. To maloom hua ke alfaaz-e-Qur'ani: [وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾] *Wa kullun fii falakiny yasbahuun*, (Yaseen 40), mein *kullun* ka lafz jis tarah manqah aur mabraham hokar, jis shaan ke saath aaj huweda hua hai, aaj se pehle insaan ko maloom nahi tha. Qur'an Majeed mein kayenati muzahir ke baare mein jo baat kahi gayi hai wo kabhi ghalat nahi hosakti. Ye wo haqeeqat hai jo is daur mein aakar poori tarah wazeh hui hai.

Doctor Morris Bukai ek Fransci surgeon the. Inhone Qur'an aur Bible donaon ka taqaabli muta,ala kiya. Wazeh rahe ke Bible se muraad ahadnama qadeem (*Old Testament*) aur ahadnama jadeed (*New Testament*) donaon hain. Taqaabli muta,ala ke ba'ad wo is nateeja par pahunche ke poore Qur'an mein koi ek lafz bhi aisa nahi hai jise hamare scienci inkeshafaat mein se kisi ne ghalat sabit kiya ho, jab ke Taurat mein beshumaar cheezein aisi hain ke *science* inhein ghalat saabit kar chuki hai. Is par inhone 250 safhaat ki kitaab tehreer ki: “*The Bible*

The Qur'an and Science". Sawal paida hota hai ke taurat bhi to Allah ki kitaab hai, phir is mein aisi cheezein kyun aagayein jo scienci haqa'iq ke khilaaf hain. Is ka jawab ye hai ke asal Taurat cheti sadi qabal Maseeh hi mein gum hogayi thi jab bakht-e-nasar ke haathon Yaroshalam ki tabaahi hui thi. Is ke (150) dedh sau baras ba'ad kuch logaon ne Taurat ko yadaashtaon se murattab kiya. Lehaza us waqt insaani ilm ki jo satah thi is ke etebaraat se tawilaat Taurat mein shaamil hogaye, kyun ke insaan to apni zehni satah ke mutabiq hi soch sakta hai. Taurat mein tahreef hone ki wajah se is mein aisi cheezein dar ayein jo *science* ki rou se ghalat saabit huein. Albatta Qur'an mein aisi koi taweel nahi hui aur iski hifazat ka Allah Ta'ala ne khud zimma liya hai. Ye baat badi ahem hai. Is ko bade khoobsurat andaaz mein Doctor Rafiuddin marhoom ne kaha hai ke kayenat Allah ka fa'al hai. Is ki takhleeq aur is ki tadbeer hai, jab ke Qur'an Allah ka qaul hai, aur Allah Ta'ala ka qaul wa amal mein tazaad mumkin nahi hai. Kisi insaan ke qaul wa amal mein bhi agar koi tazaad ho to wo insaaniiyat ki satah se neech utar jaata hai, Allah Ta'ala ke qaul wa amal mein tazaad mumkin nahi hai. Kisi insaan ke qaul wa amal mein bhi tazaad kaise hosakta hai? Haan ye hosakta hai ke ek daur mein insaanon ne baat samjhi na ho, unka zehan wahan tak pahuncha na ho, inki maloomaat ka da'ira abhi is had tak ho ke in haqa'iq tak na pahuncha jasake. Lekin jaise jaise waqt aayega mazeed haqa'iq munkashif honge aur ye baat zyada se zyada wazeh had tak rasayi haasil karne ke ahel nahi tha. Surah Haa Meem Sajdah ki aakhri se pehli ayat zehan mein rakhiye:

Sanuriihim 'aayaatinaa fil afaaqi wafii anfusihim سَأُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
hattaa yatabayyan lahum annahul haqq. (Yaseen, 53) حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّ الْحَقَّ

Tarjuma: "Hum inhein dikhate chale jaayenge apni nishaniyan afaaq mein bhi aur khud unki jaanon mein bhi, yahan tak ke ye baat poori tarah nikhar kar unke saamne wazeh hojayegi ke ye Qur'an hi haq hai".

Doctor Keith L. Moore, Canada ke bahut bade *Embriologist* hain. Inki kitaab ilm janain (*Embriology*) mein sanad maani jaati hai aur *university* ki satah par bataur text book padhayi jaati hai. Inhone Qur'an Hakeem ka muta'ala karne ke ba'ad intehayi hairat ka izhaar kiya hai ke aaj se (1400) chaudah sau baras qabl jab ke na *Microscope* maujood thi aur na hi *dissection* hota tha, Qur'an ne ilm janain ke mutaliq jo

maloomaat di hain wo sahi tareen haqa'iq par mushtamil hain. Doctor Mausooof, Surah Al-Muminuun ki ayaat 12 ta 14 ka muta,ala karte hue angasht badnadaan hain:

Wa laqad khalaqnal insaana min sulaalatim min tiin. Summa ja'alnaahu nutfatan fii qaraarim makiin. Summa khalaqnan nutfata alaqatan fakhalaqnal alaqata muzghatan fakhalaqnal muzghata 'izaaman fakasaunal 'izaama lahman, summa anshaa'naahu khalaqan aakhar.

(Surah Al-Mominiin, 12-14)

Tarjuma: “Hum ne insaan ko mitti ke sat se banaya, phir ise ek mahfooz jagah tapki hui boond mein tabdeel kiya, phir us boond ko lothde ki shakal di, phir lothde ko boti banadiya, phir boti ki haddiyan banayein, phir haddiyan par gosht chardhaya, phir ise ek dusri hi makhblooq banakar khada kiya”.

Inka kehna hai ke waqe'iyai hai ke insaani takhleeq ke marahil ki is se zyada sahi taabeer mumkin nahi hai. To ye haqeeqat zehan mein rakhiye ke agarche, Qur'an Majeed *science* ki kitaab nahi hai, lekin jin scienci haqa'iq ya scienci muzahir (*Phenomena*) ka Qur'an ne hawala diya hai wo yaqeenan haq hai, chaahe ta haal hum inki haqaniyat ko na samajh paaye ho. Maslan aaj bhi mujhe nahi maloom ke Qur'an jo “Saat asmaan” kehta hai to in se kya muraad hai. Lekin mujhe yaqeen hai ke ek waqt aayega jab insaan samjhenga ke “Saat asmaan” ke ye alfaaz theek theek is haqeeqat par mantabaq hote hain jo aaj hamare ilm mein aayi hain, pehle nahi aayi thi. Albatta jaisa ke mai arz kar chuka hoon, amali etebaar se ye nukta bahut ahem hai ke Qur'an *science* ya *technology* ki kitaab nahi hai aur is hawaale se ek bada muntaqi natija ye nikalta hai ke agar hamare islaaf ne apne daur ki maloomaat ki satah par Qur'an ki in ayaat ka koi khaas mafhoom mu'ayyan kiya to hamare liye laazim nahi hai ke hum is ki pairwi karein. Hum Qur'an mein bayaan kardah scienci muzahir ko is scienci taraqi ke hawale se samjheinge jo roz ba roz horahi hai. Yahan tak ke aakhri baat arz kar raha hoon ke is mu'amle mein khud Muhammad Rasool ﷺ se bhi agar koi baat manqool ho to wo bhi qatayi nahi samhi jaayegi, kyun ke Huzoor ﷺ ye cheezein sikhaane ke liye nahi aaye the. Ye baat agarche, bahut se logaon par saqeel aur giraan guzregi lekin sahih tarz-e-amal yahi hoga ke *science* aur *technology* ke ziman mein agar Huzoor ﷺ ki koi hadees bhi saamne aajaye to is ko bhi hum daleel-e-qatayi nahi samjhenge.

Is silsile mein tabeer-e-nakhal ka waqeya bahut ahem hai. Aap ko maloom hai ke Huzoor ﷺ ki paida'ish Makkah ki hai, hijrat tak saari zindagi Aap ne wahan guzari, wo waadi-e-Ghairzi Zara hai, jahan koi paidawaar, koi zara,at, koi kaasht hoti hi nahi thi, lehaza Aap ﷺ ko is ka koi tajruba sare se tha hi nahi. Haan tijarat ka bharpur tajruba tha aur is ke tamaam asraar wa mauz se Aap waqif the. Aap ﷺ Madina tashreef laaye to Aap ﷺ ne dekha ke khajooron ke silsile mein Ansar-e-madina "Tabeer-e-nakhal" ka mu'amla karte the. Khajoor ek aisa pauda hai jis ke nar aur maadah phool alhedah alhedah hote hain. Agar iske nar aur maadah phoolon ko qareeb le aayein to is ke baraawar hone ka imkaan zyada hojaata hai. Ahl-e-Madine ko ye baat tajrube se maloom hui thi aur wo is par amal peera the. Madina tashreef awaari par Rasool Allah ﷺ ne jab ahl-e-Madina ka ye mamool dekha to un se farmaya ke agar aap log aisa na karein to kya hai? Aisa na karna shayed tumhare haq mein behtar ho. Ye baat Aap ﷺ ne apne ijtehaad aur fahem ke mutabiq is buniyaad par farmayi ke fitrat apni dekh bhaal khud karti hai. Allah Ta'ala ne fitrat ka nizaam insaanon par nahi chorda, balke ye to khudkaar nizaam hai. Chunache, Aap ﷺ ne farmaya ke aaplog is qudrati nizaam mein dakhla na dein to kya hai? Aap ﷺ ne roka nahi. Lekin zaahir baat hai ke Sahaba-e-Kiraam رضی اللہ عنہم ke liye Huzoor ﷺ ka itna kehna bhi goya hukm ke darje mein tha. Inhone is saal wo kaam nahi kiya, lekin fasal kam hogayi. Ab wo darte darte, jhijakte jhijakte Huzoor ﷺ ki khidmat mein aaye aur arz kiya ke Huzoor! Humne is martaba tabeer-e-nakhal nahi ki to fasal kam hui hai. Is par Aap ﷺ ne farmaya: (أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ)¹ is hadees ka ek ek lafz yaad karlijiye. Aap ﷺ ne farmaya ke ye jo tumhare apne duniyawii aur maadi mu'amlaat hain jin ki buniyaad tajrube par hai, ye tum mujh se behtar jaante ho. Tum zyada tajrube kaar ho, tum in haqa'iq se zyada waqif ho. Ek dusri riwayat mein Rasool Allah ﷺ ke ye alfaaz naqal hue hain:

(إِنَّمَا أَكَاثِرُ، إِذَا أَمَرَ تَكْمُ بِشَيْءٍ مِنْ دِينِكُمْ، فَخُذُوا بِهِ، وَإِذَا أَمَرَ تَكْمُ بِشَيْءٍ مِنْ رَأْيِي، فَاتَّمَا أَكَاثِرُ)²

Tarjuma: "Mai to ek bashar hoon. Jab mai tumhein tumhare deen ke baare mein koi hukm doon to is se sar taabi na karna, lekin jab tumhein apni raaye se koi hukm doon to jaan lo ke Mai ek bashar hi hoon"

Goya Aap ﷺ ne wazeh farmaya diya ke Mai ye cheezein sikhaane nahi aaya, Mai jo kuch sikhaane aaya hoon wo Mujh se lo!

1. صحيح مسلم، كتاب الفضائل، باب وجوب امتثال ما قاله ﷺ شرعاً دون ما ذكره من معارض الدنيا على سبيل الرأي
2. صحيح مسلم، حواله سابقه

Is etebaar se ye hadees bunyaadi ehmiyat rakhti hai. Zaahir hai Aap ﷺ *technology* sikhaane nahi aaye the. Aap ﷺ tibb-o-jarahat sikhaane nahi aaye the Aap ﷺ koi *science* padhaane nahi aaye the. Warna to hum shikwah karte ke Aap ﷺ ne humein *atom bomb* banana kyun nahi sikhadiya? Jab Rasool ﷺ ne ye farma diya ke (أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ) to hamare liye ye baat aakhri darje mein sanad hai jaise jaise scienci inkashaaf horahe hain, jaise jaise ilm insaani ki *exploration* horahi hai, waise waise haqa'iq-e-fitrati hamari nigaahon ke saamne munkashif horahe hain. Jaise aam ki gutli se aam ka poora darkht wajood mein aata hai aise hi Hazrat Aadam ﷺ ke wajood mein ilm bilhawaas aur ilm bil-aqal ka jo *mechanism* rakh diya gaya tha, ye isi ka natija hai ke ilm phail raha hai. Is se job hi cheezein hamare saamne aayein in mein kahin rukawat nahi hai ke hum salaf ki baat ko lekar baith jaayein ke *science* khuwah kuch bhi kahe hum to islaaf ki baat maanenge. Yahan par is tarz-e-amal ke liye koi daleel aur buniyaad nahi.

Qur'an ka asal mauzu imaan hai. Mawara'a altabiyaati haqa'iq aalim -e-ghaib se mutaliq hai, jo hamare aalim-e-mahsusaat se mawaara hain, jis ki khabrein haemin sirf Wahi se mil sakti hain. Ilm-e-haqeeqat jise hum ajmaali taur par imaan kehte hain ye Qur'an ka asal mauzu hai, ya'ni hidayat-e-fikri wa amali. Tamaddani maidaan mein, maashi wa aqtasaadi aur mu'ashrati maidaan mein ye karo aur ye na karo. Ye cheezein khaane peene ki hain, ye cheezein khaane peene ki nahi hain. Ye haraam hain, ye najas hain, Ye ilm Huzoor ﷺ ne diya hai aur Qur'an ka mauzu asal mein yahi hai. Albata Qur'an mein jo *scienci reference* aaye hain, wo ghalat nahi hain, wo laaziman durust hain.

Insaani ilm ke teen da'iere hain. Ek ilm bilhawaas hai, ye insaani ilm ka pehla da'iera hai. Hawaas ke zariye humain maloomaat haasil hoti hain, jinhein aaj kal hum *sense data* kehte hain. Aankh ne dekha, kaan ne suna, haath ne is ki paima'ish ki. Is ke ba'ad dusra da'iera ilm bil-aqal hai. Aqal *sense data* ko *process* karti hai. Is ziman mein istedlaal aur istebaad ke usool mu'ayyan kiye gaye hain. Insaan apne hawaas khamsa ke zariye ilm haasil karta hai, phir aqal in maloomaat ko *process* karti hai to insaan kisi natije par pahunchta hai. Yun aqal hawaas ki mohataj hui, lekin aqal wa hawaas ke mawaara bhi ek ilm hai jise Shah Ismail Shaheed رحمہ اللہ ne ilm bilqalb ka naam diya hai. Aaj ise *extra sensory perceptions* kaha jaraha hai. Ye ilm ka teesra da'iera hai. Is se

pehle adab mein is ke liye wajdaan (*intuition*) ka lafz tha. Ye ilm bil-qalb darhaqeeqat wo khaas insaani ilm hai jis se aaj ke maadah parast waqif nahi hain. Wahi ka ta'luq isi teesre da'iere se hai. Is liye ke Wahi ka nuzool qalb par hota hai. Azroye alfaaz Qurani:

Nazala bihir ruuhul ameen. Alaa qalbika نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ
litakuuna minal munziriin. (Ash-Shua'ra, 193-194) لَيْتَكُونُ مِنَ الْمُنْذِرِينَ

Aqal aur hawaas se haasil hone waale uloom mein tamaam *physical sciences*, *medical sciences* aur *technology* ke mazameen shaamil hain. Insaan ne mukhtalif cheezon ke khuwas maloom kiye, kuch tabi'e aur kemyayi tabdeelon ke usool daryaft kiye. Phir in usoolon se jo maloomaat haasil hue inko istemal kiya. Is se insaan ki *technology* taraqi karti jaarahi hai aur abhi na maloom kahan tak pahunchegi. Ye ek ilm hai jis ka zikr Qur'an Hakeem mein [وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا] *Wa 'allama 'aadamal asma'a kullahaa*, (Al-Baqarah, 31) ke alfaaz mein kardiya gaya. Albatta insaan sirf is ilm par qaan'e nahi raha, is liye ke is se to sirf jazwi ilm haasil hota hai, insaan ek ek jazu, qadam baqadam seekhta hai. Insaan ki ek talb (*urge*) hai ke wo mahiyat maloom karna chaahata hai ke kayenat ki haqeeqat kya hai? Meri haqeeqat kya hai? Ilm ki haqeeqat, khair wa shar ki haqeeqat kya hai? Zaahir baat hai ke aaj se (1000) ek hazaar saal qabl ke insaan ki maloomaat (ilm bilhawaas aur ilm bil-aqal ke etebar se) badi mehdood thi, lekin us waqt ke insaan ko bhi is cheez ki zaroorat thi ke wo koi raaye qayem kare ke ye kayenat jiska mai ek fard hoon, uski haqeeqat kya hai? Meri zindagi ka aghaaz kya hai? Mera is ke saath rabt wa ta'luq kya hai? Is safar ki manzil kya hai? Mai apni zindagi mein kya karoon, kya na karoon? Kya karna sahi hai kya karna ghalat hai? Ye insaan ki zaroorat hai. Lehaza is zaroorat ke tahet jab insaan ne sochna shuru kiya to falsafa ka aghaaz hua jo ghuthiyon ko suljhana chaahata hai. In guthiyon ko suljhane ke liye phir insaan ne aqal ke ghode daudaye, apni mantiq ko istemal kiya. Falsafa ma-baad Altaibiyaat, Alhayaat, Akhlaqiyaat aur Nafsiyaat, ye tamaam uloom insaani uloom mein se hain. Goya ke ilm bilhawaas aur ilm bil-aqal ke natije mein ye do ilm wajood mein aaye. Ek *physical science* ka ilm jiska ta'luq *technology* se hai, dusra *social sciences* ka ilm jis mein falsafi, sociology, nafsiyaat, akhlaqiyaat, aqtesadiyaat aur siasiyaat waghairah shaamil hain.

Jaan lijiye ke *Huddan* jiski takmeeli shakal “*Al-Huda*” Qur'an Majeed hai, iska mauzu insaani ilm ka da'iera-e-awwal nahi hai. Ye *science* ki kitaab nahi hai aur na hi *science* padhane ya *technology* sikhane aayi hai. Ambiya is liye nahi bheje gaye. Agarche, Qur'an Hakeem mein *science* muzahir ki taraf hawale maujood hai aur wo laaziman durast hai, lekin wo Qur'an ka asal mauzu nahi hai. Jaise jaise insaan ke scienci ilm mein tadreejan taraqi horahi hai isi tarah in *reference* ko samjhana bhi insaan ke liye mumkin horaha hai. Albatta Qur'an ka asal mauzu maa-ba'ad altabiyaat hai. Phir fikr wa amal donon ke liye rehnumayi daarkaar hai, jaise ke kisi raaste par chalne waale ko “*Road signs*” ki zaroorat hoti hai ke idhar na jaana, idhar khatrah hai, halakat hai. Isi tarah insaan ko safr-e-hayaat mein in *cautions* ki zaroorat hai ke idhar khatrah hai, tumhare liye mamnoo hai, ye haraam hai, ye nuqsaandah hai, is mein halakat hai, chaahe tumhein halakat nazar nahi aarahi lekin tum idhar jaaoge to tumhare liye halakat hai. Darhaqeeqat ye Qur'an ka asal mauzu hai.



BAAB SHASHUM

FAHM-E-QUR'AN KE USOOL

Fahm-e-Qur'an ke silisle mein darj zeil unwanaat ki tafheem zaroori hai.

1. QUR'AN KAREEM KA ASLOOB-E-ISTEDLAAL:

Qur'an ke taalib-e-ilm ko jaanna chaahiye ke Qur'an ka asloob-e-istedlaal mantaqi nahi, fitri hai. Insaan jis falsafe se waqif hai iski buniyaad mantiq hai. Chunache, hamare falsafe aur mutakallimeen istekharaji mantiq (*Deductive Logic*) se aatina'a karte rahe hain, jabke Qur'an Majeed ne ise sare se ikhtiyaar nahi kiya. Waqti taqaze ke tahat hamare matakallimeen ne ise ikhtiyar karne ki koshish ki lekin is se koi zyada faidah nahi pahunch paaya. Imaani haqa'iq ko jab istekhraji mantiq ke zariye se sabit karne ki koshish ki gayi to yaqeen kam aur shak zyada paida hua. Is ziman mein kaant ki baat hurf-e-aakhir ka darja rakhti hai, lehaza Alama Iqbal ne bhi apne khutbaat ka aghaaz isi hawale se kiya hai. Kaant ne hatmi taur par sabit kardiya ke ke kisi muntaqi daleel se khuda ka wajood sabit nahi kiya jaasakta. Mantiq mein Allah ki hasti ke asbaat ke liye ek daleel laayenge to mantiq ki dusri daleel ise kaat degi. Jaise loha lohe ko kaat-ta hai isi tarah mantiq, mantiq ko kaat degi. Qur'an ne agarche, kahin kahin mantiq ko istemal to kiya hai lekin wo bhi muntaqi istelahaat mein nahi. Qur'an Majeed ka asloob-e-istedlaal fitri hai aur is ka andaza khitabi hai. Jaise ek khateeb jab khutba deta hai to jahan wo aqli dala'il deta hai wahan jazbaat se bhi appeal karta hai. Is se is ke khutbe mein gehrayi wa geerayi paida hoti hai. Ek *lecture* mein zyada tar daar-o-madaar mantiq par hota hai. Yani aisi daleel jo aqal ko qaa'il karsake. Lekin shola bayaan khateeb insaan ke jazbaat ko appeal karta hai. Isko khitabi daleel kaha jaata hai. Yahi khitabi andaaz aur istedlaal Qur'an ne istemal kiya hai.

Insaan ki fitrat mein kuch haqa'iq maujood hain. Qur'an Majeed ke pesh nazar in haqa'iq ko ubhaarna maqsood hai. Yani insaan ko aamdaah kiya jaaye ke:

“Apne man mein doob kat pa jaa suragh-e-zindagi!”

Aqal aur mantiq ka da'iera to bada mehdood hai. Insaan apne andar jhaanke to is ke andar sirf aqal hi nahi hai kuch aur bhi hai. Baqaul Alama Iqbal:

Hai zauq-e-tajalli bhi isi khaak mein panbaan

Ghaafil! To nara sahib-e-adraak nahi hai!

Ye jo is ke andar “Koi aur” shaye bhi hai ise appeal karna zaroori hai ta'ake insaan fitrat ki buniyaad par apne andar jhaanke aur mehsoos kare ke haan ye hai! Taham is ke liye koi muntaqi daleel bhi pesh kardi jaaye. To ye noor-e-aala noor hoga. Ye hai darhaqeeqat Qur'an ka fitri tarz-e-istedlaal. Ba'az muqamaat par aise maloom hota hai jaise Qur'an apne mukhatib ki aankhon mein aakhein daal kar kuch keh raha hai aur ise tawajeh dilaraha hai ke zara ghaur karo, socho, apne andar jhaanko. Jaise Surah Ibrahim ki aayat 10 mein farmaya gaya: [أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ] *Afil laahi shakkun faatiris samaarwaati wal arz*, “Kya Allah ki hasti mein koi shak hai jo aasamanon aur zameen ko paida karne waala hai?” Yahan koi muntaqi daleel nahi hain, lekin mukhatib ko daraon baini par amadah kiya jaaraha hai ke apne andar jhaanko, tumhein apne andar suboot mile ga, tumhein apne andar Allah ki hasti ki shahadat milegi. Surah Al-An'aam ki aayat 19 mein irshaad hua : [أَيُّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ] *A'innakum latash-haduuna anna ma'allahi aalihatan ukhbraa*, “Kya tum waqa'i is baat ki gawahi de rahe ho ke Allah ke siwa koi aur alaaah bhi hain?” Yaani tum ye baat keh to rahe ho, lekin zara socho to sahi kya keh rahe ho? Kya tumhari fitrat ise tasleem karti hai? Apne baatin mein jhaanko, kya tumhara dil is ki gawahi deta hai? Halanke zaahir hai ke wo to is ke madda'ie the aur apne ma'boodan-e-baatil ke liye kat marne ko tayyar the. Is khitaabi daleel ke pas manzar main ye haqiqat maujood hai ke tum jaante ho ke ye mehaz ek aqeedah (*Dogma*) hai jo chala aaraha hai, tumhare baap, dada ki riwayat hai, is ki haisiyat tumhare nasli etaqadaat (*Racial Creed*) ki hai. Qur'an Majeed dar haqeeqat insaan ki fitrat ke andar jo shae muzammir hai isi ko ubhar kar bahar laana chaahta hai. Chunache, Qur'an ka asloob-e-eastadlaal muntaqi nahi hai, balke fitri hai. Is ko khitaabi andaz kaha jaaye ga.

2. QUR'AN HAKEEM MEIN MEHKUM AUR MUTTESHABAH KI TAQSEEM:

Surah Al-e-Imraan ki aayat 7 mulahiza kijiye! Irshaad hua:

Huwal lazii anzala 'alaikal kitaaba minhu 'aayaatum muhkamaatun hunna ummul kitaabi wa ukhru mutashabihat.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

Tarjuma: "Wohi hai (Allah) jis ne (Aye Muhammad ﷺ) Aap par kitaab naazil ki, is mein se kuch aayaat mehkumaat hain, wohi kitaab ki jadd buniyad hain aur doosri muttashabah hain".

Is aayat mein lafz kitaab do daf'a aaya hai, donoan ke mafhoom mein bareek sa farq hai. muttashabah in mu'ani mein ko in ke asal mafhoom ko samajhne mein ishtabah hota hai, wo aayaat-e-muttashahbaat hain. Aage farmaya:

Fa-ammal laziina fii quluubihim zaighun فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
fiyattabi'uuna maa tashabaha minhub- مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ
tighaa'al fitnati wabtighaa'a taa'wiiliih.

Tarjuma: "To wo log jinke dilaon mein kaji hai wo muttashabah aayaat ke peeche pad jaate hain, (in hi par ghaur-o-fikr aur in hi mein khoj kuraid mein lage rehte hain). Un ki niyyat hi fitna uthaane ki hai, aur wo bhi hain jo us ka asal mafhoom jannaa chaahate hain."

[وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ] Wamaa ya'lamu ta'wiilahuu illal laahu,
 Halanke is ke haqeeqi mu'ani wa muraad Allah hi jaanta hai.

[وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا] War raasikhuuna fil
 ilmi yaquuluuna aamanna bihi, kullum min indi rabbina, "Albatta jo log
 ilm mein pukhtagi ke haamil hain wo kehte hain ke hum imaan rakhte
 hain is puri kitaab par (mehkumaat par bhi aur muttashabihat par bhi),
 ye sub hamare Rabb ki taraf se hain." [وَمَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ] Wamaa
 yazzakkaru illaa'a uulul albaab, "Lekin nasihat nahi haasil karte magar
 wohi jo hosh mand hain." Allah Ta'ala humein in aqalmandaon aur hosh
 mandaon mein shaamil kare, [رَاسِخُونَ فِي الْعِلْمِ] Raasikhuuna fil 'ilm, mein
 hamara shumaar ho!

Mehkum aur muttashabah se muraad kya hai? Jaan lijiye ke "mehkum qata'ei" ya'ani wo mehkum jin ke qata'ei hone mein na pehle koi shuba hosakta tha na ab hai, na ainda hoga, wo to Qur'an Hakeem ke awamir-o-nawahi hain. Ya'ani ye karo, ye na karo, ye halaal hai, ye haraam hai, ye jayez hai, ye na-jayez hai, ye pasindidah hai, ye na-pasindidah hai, ye Allah ko pasand hai aur ye Allah ko napasand hai!

Qur'an Hakeem ka amli hissa dar haqeeqat mehkumaat hi par mushtamil hai. Yahi wajah hai ke is aayat mein kitaab ka lafz do martabah

aaya hai. Pehle bahaisiyat majmu'i poore Qur'an ke liye farmaya: [هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ] *Hurwal lazii anzala alaikal kitaab*, Qur'an Majeed ka jo hissa amlī hidayaat par mushtamil hai is ke liye bhi lafz “*kitaab*” makhsoos hai. Chunache, doosri martabah jo lafz kitaab aaya hai: [هُنَّ أُمُّ الْكِتَابِ] *Hunna ummul kitaab*, wo isī mafhoom mai hai. Jahan koi shaye waajib ki jaati hai wahan [كُتِبَ] *Kutiba*, ka lafz aata hai. Jaise

[كُتِبَ عَلَيْكُمُ الْقِتَالُ ... كُتِبَ عَلَيْكُمُ الصِّيَامُ ... كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ]
Kutiba alaikumul qitaalu.... kutiba alaikumus siyaamu.... kutiba alaikum izaah hazara ahadakumul mautu, namaz ke baare mein farmaya: [رَنَ الصَّلَاةِ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا] *Innas salaata kanat alal muminiina kitaabam mauquuta*, yahan kitaab se muraad wo hukm hai jo diya gaya hai, to in se mu'ani mein [هُنَّ أُمُّ الْكِتَابِ] *Hunna ummul kitaab*, se muraad khanoon, shari'at, amlī, hidayaat, awamir-o-nawahi hain aur asal mein wohi mehkumaat hain.

Da'imi muttेशabihaat aalim-e-ghaib aur is ke ziman mein aalim-e-burzaq, aalim-e-arwah malaika ka aalam aur aalim-e-imsaal waghaira hain. Ye dar haqeeqat wo दौरा hai jo hamari nigahaon se ojhāl hai aur is ki haqeeqataon ko kamaa haqqah is zindagi mein samajhna muhaal aur namumkim hai. Lekin in ka ek ilm diya jaana zaroori tha. Ma-ba'ad at-tabi'iyat imaanīyat ke liye zaroori hai ke is sab ka ek ajmali khaka saamne ho. Har insaan ne marna hai, marne ke fauran ba'ad aalim-e-burzaq mein ye kuch hona hai, ba;as ba'ad almaut hai, hashr-nashr hai, hisaab-kitaab hai, jannat-dozakh hai. In haqeeqataon ka ajmaali ilm maujood na ho to bunyaadi zaroorat ke taur par insaan ko jo falsafa darkaar hai wo is ko faraham nahi hoga. Lekin in ki haqeeqataon tak rasayi is zindagi mein rehte hue hamare liye mumkin nahi, lehaza in ka jo ilm diya gaya hai wo aayat-e-muttेशabihaat hain, aur wo daiman muttेशabihaat hi rahein gi. Haan jab us aalam mein aankh khule gi to asal haqeeqat ma'loom hogi, yahan ma'loom nahi ho sakti.

Albatta muttेशabihaat ka ek doosra दौरा hai jo tadrijaan muttेशabihaat se mehkumaat ki taraf aaraha hai. Wo दौरा muzahir tabi'e (*Physical Phenomena*) se muta'liq hai. Aaj se hazaar saal pehle is ka dairah bahut wasee tha, aaj ye kuch mahdood hua hai, lekin ab bhi bahut se haqaiq hum nahi jaante. Saat aasmanaon ki haqeeqat aaj

tak humein ma'loom nahi hai. Hosakta hai kuch aage chalkar hamara *material science* ka ilm is hadd tak pahunch jaaye ke ma'loom ho ke ye hai wo baat jo Qur'an ne saat aasamaaon se muta'liq kahi thi, lekin is waqt hamare liye muttेशabihaat mein se hai. Isi tarah ek aayat [وَكُلٌّ فِي فَالِكٍ يَسْبَحُونَ] *Wa kullun fii falakiny yasbahuun*, (Yaseen 40), "*Har shaye apne madaar mein tair rahi hai*". is ko pehle insaan nahi samajh sakta tha, lekin aaj ye haqeeq mehkuм hokar saamne aagayi hai ke:

"Lahu Khursheed ka tapke agar zarre ka dil cheerein."

Agar aap nizam shamsi ko dekhein to har cheez harkat mein hai. Kehkashan ko dekhein to har shaye harkat mein hai. Kehkashaein ek doosre se door bhaag rahi hain, faasla badhta chalra jaaraha hai. Ek zarre (*atom*) ka mushahidah karein to is mein *electron* aur *proton* harkat mein hain. Goya har shaye harkat mein hai. Aaj se kuch arsa qabl ye baat muttेशabihaat mein thi, aaj wo mekummat ke daire mein aagayi hai. Chunache, bahut se wo scienci haqaiq jo abhi tak insaan ko ma'loom nahi hain aur in ke hawale Qur'an mein hain, wo aaj ke etebaar se muttेशabihaat mein shumaar honge lekin insaan ka *physical science* ka ilm aage badhega to wo tadrijaan muttेशabihaat ke daire se nikal ke mehkumaat ke daire mein aajaayenge.

3. TAFSEER AUR TAAWEEL KA FARQ:

Tafseer aur taaweel donon lafz Qur'an Majeed mein aaye hain. Surah Al-e-Imraan ki mutazikarah balaa aayat mein irshaad hua:

[وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ] *Wamaa ya'lamu tarwiilahuu illal laahu*, "*Is ki taaweel koi nahi jaanta magar Allah*." Tafseer ka lafz Qur'an Majeed mein Surah Al-Furqan mein aaya hai: [وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جُنْدُكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا] *Wala yaatuunaka bimasalin illa ji'naaka bilhaqqi wa ahsana tafsiiir*. "*Aur nahi laate wo aap ke saamne koi niral baat magar hum pahuncha dete hain*" (Is ke jawab mein) aap ko theek baat aur behtaren tareeqe se baat khol dete hain." Ye lafz Qur'an mein ek hi martabah aaya hai, jabke taaweel ka lafz 17 baar aaya hai. Is ke kuch aur mafaheem bhi hain aur Qur'an ke alawa kuch aur cheezaon par bhi is ka itlaaq hua hai. Tafseer aur taaweel mein farq kya hai? Tafseer ka maadah "ف" *fa* "س" *sa* "ر" *ra* hai. Ye goya "سفر" *safar* ki manqalab shakal hain. Safar bama'ne *journey* bhi hai, aur is ka matlab roshni bhi hai, kitaab bhi hai. Huroof-e-zara aage peeche hogaye

hain, lafz ek hi hai. Tafseer ka mu'ane hai kisi shaye ka kholna, wazeh kardena kisi shaye ko roshan kardena, lekin ye zyadatar mufardaat aur alfaaz se muta'liq hoti hain, jabke taaweel bahaisiyat majmu'ei kalaam ka asal madlool hoti hai ke is se muraad kya hai, is se asal maqsood kya hai, is ki asal haqeeqat kya hai. Lehaza zyadatar yahi lafz Qur'an ke liye musta'mil hai. Agarche, hamare haan urdudaan log zyadatar lafz tafseer istema'al karte hain ke falan aayat ki tafseer falan lafz ki tafseer, lekin is ke liye Qur'an ki asal istelah taaweel hi hai aur hadees mein bhi yahi lafz aaya hai. Hazrat Abdullah Bin Abbas رضي الله عنه ke liye Huzoor ﷺ ki dua manqool hai: [اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّوِيلَ] *Allahumma faqqih-hu fid diini wa 'allimhut taarwiil*, ya,ani "*Ae Allah! Is naujaawan ko deen ka faham aur tafiqqah ataa farma aur taarweel ka ilm ataa farma!*". Chunache, kalaam ki asal haqeeqat, asala muraad, asal matloob, asal madlool ko paalena taake insaan asal maqsood tak pahunch jaaye, ise taaweel kehte hain.

"Jo shaye ki haqeeqat ko na dekhe wo nazar kya!"

"ا" a "و" wa "ل" la, ka maddah arbi zuban mein kisi shaye ki taraf lautne ke mafhum mein aata hai. Isi liye log kehte hain hum falan ki aal hain, yani wo kisi badi shakhsiyat ki taraf apni nisbat karte hain. "*Aal-e-Fir'oun*", ka matlab Fir'oun ki aulad nahi hai, balke "*Fir'ouni*" hai. Wo Fir'oun ki ita'at karte the aur isi ko apna ma'bood yani haakim aur peshwa samajhte the. Isi mu'ane mein kisi ibarat ko us ke asal mafhum ki taraf lotana taaweel hai. Tafseer aur taaweel ke mabeen is farq ko zahan mein rakhna zaroori hai.

4. TAAWEEL-E-AAAM AUR TAAWEEL-E-KHAAS:

Qur'an Hakeem ki kisi ek aayat ya channd aayaat ke majmue ya kisi khaas mazmoon jo channd aayaat mein mukammil ho raha hai, par ghour karne mein do marhale hamesha pesh-e-nazar rehne chahiye; Ek taaweel-e-khaas, Dusre taaweel-e-aam. Is silsile mein yaad rahe ke Qur'an Hakeem zamaan wa makaan ke ek khaas tanazur mein naazil hua hai. Iska zamana-e-nuzool 610 AD se 632 AD ke arse per muheet hai aur is ke nuzool ki jagah sar zameen-e-Hijaaz hai. Iska ek khaas pas manzar hai. Zaahir baat hai ke agar us waqt aur us ilaqa ke logaon ke aqaid wa nazriyat aur in ki zahni satah ko malhuz na rakha jaata to in tak iblaag mumkin hi nahi tha. Wo to ummi the, padhe likhe na the. Agar inhein falsafa padhana shuru kardiya jaata, scienci uloom ke baare

mein bataya jaata to ye baatein unke saraon ke upar se guzar jaatein. Qur'ani aayaat to inke dil wa dimaag mein piyost hogayein, kyunke barah-e-raast iblaag tha, koi *barrier* maujood nahi tha. To Qur'an Hakeem ka ye shaan-e-nuzul zahan mein rakhiye. Waise to "shaan-e-nuzul" ki istalah kisi khaas aayat keliye istemaal hoti hai, lekin ek khaas *time and space complex* mein Qur'an Hakeem ka ek majmua shaan-e-nazool hai jis mein ye naazil hua. Wahan ke halaat, is arse ke waqiaat, in halaat mein tadreejan jo tabdeeli hui, phir kaun log is ke mukhatib the, ahl-e-Makkah ke aqa'id, inki rasmein, reetien, inke nazriyat, inke musalimat, inki dilchaspian.... . Jab Qur'an ko is sayaaq-o-sabaaq (*Context*) mein rakh kar ghaur kareinge to ye taaweel-e-khaas hogi. Isi mein aap mazeed tafseel mein jaayenge ke falaan aayat ka waqa'ti pas manzar kya hai. Yani Qur'an Majeed ki kisi aayat ya channd aayaat par ghaur karte hue awwalan isko, iske *context* mein rakh kar ghaur karna ke jab ye aayat naazil huin is waqt logaon ne inka mafhum kya samjha, ye taaweel-e-khaas hogi. Albatta Qur'an Majeed chunke nu-e-insaani ki abda hidayat ke liye naazil hua hai, sirf khaas ilaaqe aur khaas zamane ke logaon ke liye to naazil nahi hua, lehaza is mein abda hidayat hai, is etebaar se taaweel-e-aam karna hogi.

Taaweel-e-aam ke etebaar se alfaaz per ghaur kareinge ke alfaaz kya istemaal hue hain. Ye alfaaz jab tarkibon ki shakal ikhtiyaar karte hain to kya tarkeebein banti hain. Phir aayaat ka bahmi rabt kya hai, sayaaq-o-sabaaq kya hai? Ye aayaat jis surat mein aayein iska umood kya hai, is surat ka joda kaun sa hai, ye surat kis silsila-e-soor ka hissa hai. Phir wo surtein Makki aur Madani kaun se group mein shaamil hain, inka markazi mazmum kya hai? Is pas manzar mein ek sayaaq-o-sabaaq matan (*text*) ka hoga, jis se humein taaweel-e-aam maloom hogi aur ek sayaaq-o-sabaaq waqiaat ka hoga, jis se humein in aayaat ki taaweel-e-khaas maloom hogi.

Agar hum Qur'an Majeed ki maujooda tarteeb ke etebaar se aayaat par ghaur karein to maloom hoga ke jis tarteeb se is waqt Qur'an Majeed maujud hai asal hujjat yahi hai, yahi asal tarteeb hai, yahi, looh-e-mahfooz ki tarteeb hai. Taaweel-e-aam ke etebaar se ek usooli baat yaad rakhein: الاعتبار لعوم اللفظ لا لخصوص السبب *Al-'Etebaar li'umoom al-lafz laa likhusuus alsabab* - yani asal etebar alfaaz ke umoom ka hoga na ke khaas shaan-e-nuzool ka, dekha jaayega ke jo alfaaz istemaal hue hain in ka mafhoom wa mu'ane neiz madlool kya hai. Kalaam-e-arab se dala'il

laaye jaayenge ke wo inhein kin mu'ane mein istemaal karte the. Us lafz ke umoom ka etebaar hoga na ke us ke shaan-e-nuzool ka. Lekin is ka ye mu'ane bhi nahi ke ise bilkul nazar andaaz kardiya jaaye. Sabse munasib baat yahi hoga ke pehle iski taaweel-e-khaas par ghaur karein aur phir iske abda sar chashma-e-hidayat hone ke naate is ke umoom par ghaur karein. Is etebaar se taaweel-e-khaas aur taaweel-e-aam ke farq ko zahan mein rakhein.

5. TAZAKKUR WA TADABBUR:

Tazakkur aur tadabbur donaon alfaaz alag alag to bahut jagah aaye hain. Surah Su'ad ki aayat 29 mein ekja aagaye hain:

*Kitaabun anzalnaahu ilayka mubaarakul
liyaddab baruu'u 'aayaatihi waliyatazakkara* كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ
ulul albaab. وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

Tarjuma: *Ye ek badi barkat waali kitaab hai jo (aye Nabi ﷺ) hum ne Aap ki taraf naazil ki hai taake ye log iski aayaat par ghaur karein aur aql-o-fikr rakhne waale is se sabaq lein.*

In donaon ka matlab kiya hai? Ek hai Qur'an Majeed se hidayat akhz kar lena, nasihat haasil kar lena, asal raahnumayee haasil kar lena, jisko moulana Rome ne kaha : *maaz quraan maghazha bardashateem, yani Qur'an ka jo asal maghaz hai wo to hum ne leliye.* Iska asal maghaz "Hidayat" hai. Is marhale par Qur'an jo lafz istemaal karta hai wo "tazakkur" hai. Ye lafz zikr se bana hai. Tazakkur yaad dahani ko kehnte hain. Ab is ka ta'luq isi baat se jud jaayega jo Qur'an ke asloob istadlaal ke ziman mein pehle bayaan ki jaachuki hai. Yani Qur'an Majeed jin asal haqa'iq (ma-baad al-tabi'ayaati haqiqataon) ki taraf rahnumaayi karta hai wo fitrat-e-insaani mein muzammir hain, in par sirf zahool aur nisaan ke parde padgaye hain. Maslan aap ko koi baat kuch arsa qabal ma'loom thi, lekin ab iski taraf dhayaan nahi raha aur wo aap ki yaadaasht ke zakheere mein ghehri utar gayi hai aur ab yaad nahi aati, lekin kisi roz uski taraf koi halka sa ishara milte hi aap ko wo puri baat yaad aajaati hai. Jaise aap ka koi dost tha, kisi zamane mein be-takallufi thi, subah-o-shaam mulaqaatein thein, ab taweel arsa hogaya, kabhi is ki yaad nahi aayi. Aisa nahi ke aap ko yaad nahi raha, balke zahool hai,

nisyaan hai, tawajjeh udhar nahi hai, kabhi zahan udhar muntaqil nahi hota. Lekin achanak kisi roz aap ne apna trunk khola aur is mein se koi qalam ya rumaal jo us ne kabhi diya ho bar'amad hogaya to fauran aap ko apna wo dost yaad aajaayega. Ye *phenomenon* tazakkur hai. Tazakkur ka matlab ta'llam nahi hai. Ta'llam ilm haasil karna yani nayi baat jaanna hai, jabke tazakkur pehle se haasil shuda ilm jis par zahool aur nisyaan ke jo parde padgaye the, inko hata kar andar se ise bar'amad karna hai. Fitrat-e-insaani ke andar Allah ki mohabbat, Allah ki mu'arifat ke haqa'iq muzammir hain. Ye fitrat mein maujood hain, sirf un par parde padgaye hain, duniya ki mohabbat ghaalib aagayi hai.

*Duniya ne teri yaad se begana kardiya
Tujh se bhi dilfareb hain gham rozgaar ke!*

(Faiz)

Yahan ki dilchaspiyon, masail, mushkilaat, masroofiyaat, mashaghil ki wajah se zahul hogaya hai, pardah padh gaya hai. Tazakkur ye hai ke is pardeh ko hata diya jaye.

*Sarkashi ne kardiye dhundle naqush-e-bandegi
Aao sajdeh mein girein, lohein jabeen taza karein!*

(Hafeez)

Yadaasht ko recall karna aur apni fitrat mein muzammir haqa'iq ko ujar karlena Tazakkur hai. Qur'an ka asal hadaf yahi hai aur is etebaar se Qur'an ka daawa Surah Al-Qamar mein chaar martaba aaya hai: [وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۖ], *Walaqad yassarnal qur'aana liz-zikri fahal mim muddakir*, "Humne Qur'an ko tazakkur ke liye bahut asaan banadiya hai, to koi hai nasihat haasil karne waala?" Isliye ke bahut gehrayi mein ghoutazani karne ki zaroorat nahi hai, bahut mushaqat wa mehnat matloob nahi hai. Insaan ke andar talb-e-haqeeqat ho aur Qur'an se barah-e-raast raabta (*communication*) hojaaye to tazakkur haasil hojayege. Is ki shart sirf ek hai aur wo ye ke insaan ko itni arbi zaroor aati ho ke wo Qur'an se hum kalaam hojaaye. Agar aap tarjuma dekhenge to kuch maloomaat to haasil hongi, tazakkur nahi hoga. Iqbal ne kaha tha:

*Tere zameer pe jab tak na ho nuzool-e-kitaab
Girah kusha hai na raazi na sahib-e-kashaaf!*

Tazakkur ke amal ka asar to ye hai ke aap ke andar ke muzammir haqa'iq ubhar kar aap ke shaoor ki satah par dubara aajayein. Ye na ho

ke pehle aapne matan ko padha, phir tarjuma dekha, hashiya dekha, iske baad aagli aayat ki taraf gaye to tasalsul toot gaya aur kalaam ki taseer khatam hogayi. Tarjume se kalaam ki asal taseer baqi nahi rehti. *Shakespeare* ki koi ibarat aap angrezi mein padhenge to jhoom jayenge, agar iska tarjuma karenge to iska wo asar nahi hoga. Isi tarah Ghalib ka shair ho ya Meer ka, iska aghrezi ein tarjuma karenge to wo asar baqi nahi rehega aur aap wajood mein nahi aayenge, jhoom jhoom nahi jaayenge. Arbi zubaan ka itna ilm ke aap arbi matan ko baraah-e-raast samajh sakein, tazakkur ki buniyadi shart hai. Chunache, awwalan husn-e-niyat ho, talb-e-hidayat ho, tasoob ki patti na baadhi ho, aur na saniyan arbi zubaan ka itna ilm ho ke aap baraaa-e-raast is se hum kalaam horahe ho, ye donon shartein poori hojayein to tazakkur hojayega.

Dubara zehan mein taaza karlijiye ke aayat ka matlab nishani hai. Nishani ise kehte hain jisko dekh kar zehan kisi aur shaye ki taraf muntaqil hojaaye. Aap ne qalm ya rumaal dekha to zehan dost ki taraf muntaqil hogaya jis se mile hue bahut arsa hogaya tha aur iska kabhi khayal bhi nahi aaya tha. Maulana Rome kehte hain.

Khushk taar wa khushk maghz wa khushk poust

Az kaja mi aayad ain arwaaz-e-dost?

Hamara ek azli dost hai "Allah" wohi hamara khaliq hai, hamara baari hai, hamara Rab hai. Iski dosti par kuch pardeh padh gaye hain, ispar kuch zahool taari hogaya hai. Qur'an is dost ki yaad dilaana ke liye aaya hai. Iske bar-aks tadabbur gehrayi mein ghoutazan hone ko kehte hain. "*Qur'an mein ho ghoutazan ae mard-e-musalmaan!*" Tadabbur ke etebaar se Qur'an Hakeem mushkil tareen kitaab hai. Iski wajah kya hai? ye ke iska manba aur sar chashma ilm-e-Ilaahi hai aur ilm-e-Ilaahi laamutna hi hai. Ye haqeeqat hai ke kalaam mein mutakallam ki saari sifaat maujood hoti hai. Lehaza ye kalaam lamutna hi hai. Isko koi shakhs na aboor kar sakta hai aur na gehrayi mein iski teh tak pahunch sakta hai. Ye na mumkin hai, chaahе poori poori zindagiyan khapalein. Wo chaahе sahib-e-kashaf ho, sahib-e-tafseer kabeer ho, kisse bashad. Iska ehata karna kisi ke liye mumkin nahi. Baaz log ghair mohtat andaaz mein ye alfaaz istemal kardete hain ke, "Inhein Qur'an par badha aboor haasil hai". Ye Qur'an ke liye badha tauheen ameez kalma hai. Aboor ek kinare se dusre kinare tak pahunch jaane ko kehte hain. Qur'an ka to kinara hi koi nahi hai. Kisi insaan ke liye ye mumkin nahi hai ke wo Qur'an par aboor haasil karein. Ye namumkinaat mein se hai. Isi tarah iski gehrayi tak pahunch jaana bhi namumkin hai.

Is silsile mein ek tamseel se baat kis qadar wazah hojaayegi. Kabhi aisa bhi hota hai ke samundar mein koi tanker tail lekar jaaraha hai aur kisi wajah se achanak tail leak karne lag jata hai. Lekin wo tail satah samundar ke upar hi rehta hai, neech nahi jata, satah samundar par upar tail ki teh aur neech pani hota hai aur wo tail paanch dus meel tak phel jata hai. Samundar ki atha gehrayi ke bawajood tail satah aab par hi rehta hai. Isi tarah samjhiye ke Qur'an Majeed ki asal hidayat aur asal Tazakkur iski satah par maujood hai. Is tak rasayi ke liye sciencedaan ya falsafi hona, arbi adab ka maahir hona, kalaam-e-jaahili ka aalim hona zaroori nahi. Sirf do cheezein maujood ho. Pehli khuloos-e-niyat aur talb-e-hidayat, dusri Qur'an se baraah-e-raast humkalaami ka sharf aur iski salahiyat. Ye dono hain to tazakkur ka taqaza poor a hojayege. Albatta tadabbur ke liye gehrayi mein utarna hoga aur is behr-e-zakhaar mein ghoutazani karna hogi. Tadabbur ka haq adaa karne ke liye shaer jahili ko bhi jaanna zaroori hai. Har lafz ki pehchaan zaroori hai ke jis daur mein Qur'an naazil hua us zamane aur us ilaqa ke logaon mein is lafz ka mafhoom kya tha, ye kin mu'ani mein istemal horaha tha. Qur'an mein buniyaadi istelahaat wahin se akhiz ki hain. Wohi alfaaz jinko Arab apni ash'aar aur khutbaat ke andar istemal karte the inhi ko Qur'an Majeed ne liya hai. Chunache, nuzool-e-Qur'an ke daur ki zubaan ko pehchanna aur iske liye zaroori maharat ka hona tadabbur ke liye nagazeer hai. Phir ye ke ahadees, ilm-e-baayan, mantiq, in sab ko insaan batareeq-e-tadabbur jaanega to phir wo iska haq adaa kar sakega.

Maulana Ameen Ehsan Islahi Sahab ne apni tafseel ka naam hi "*Tadabbur-e-Qur'an*" rakha hai aur wo tadabbur-e-Qur'an ke bahut bade daayi hain. Iske liye inhone apni zindagi mein bahut mehnat ki hai. Inke baaz shagird hazraat ne bhi mehnatein ki hain aur waqt lagaya hai. Iske in taqazon ko to un hazraat ne bayaan kiya hai, lekin tadabbur-e-Qur'an ka ek aur taqaza bhi hai jo badkhismati se inke saamne bhi nahi aaya. Agar wo taqaza bhi poor nahi hoga to asr-e-hazir ke tadabbur ka haq adaa nahi hoga. Wo taqaza ye hai ke ilm-e-insaani aaj jis level tak pahunch gaya hai, material sciences ke mukhtalif uloom ke ziman mein jo kuch maloomaat insaan ko haasil ho chuki hain aur wo khayalaat wa nazriyaat jinko aaj duniya mein maana jaraha hai in se agaahi haasil ki jaaye. Agar inka ajmali ilm nahi hai to is daur ke tadabbur-e-Qur'an ka haq adaa nahi kiya jaasakta. Qur'an Hakeem wo kitaab hai jo har daur ke uffa q par khursheed-e-taaza ki manind tuloo hgi. Aaj se (100) sau

baras pehle ke Qur'an aur aaj ke Qur'an mein is hawale se farq hoga, matan aur alfaaz wohi hain, lekin aaj ilm-e-insaani ki jo satah hai is par is Qur'an ke fahem aur iske ilm ko jis tareeqe se jalwagar hona chaahiye agar aap iska haq adaa nahi kar rahe hain to aap (100) sau baras pehle ka Qur'an padha rahe hain aaj ka Qur'an nahi padh rahe hain. *Jaise Allah ki shaan hai: [كُلُّ يَوْمٍ فِي شَأْنٍ]*, *Kulla yaumin hua fii sha'an*, Isi tarah ka mu'amlah Qur'an Hakeem ka bhi hai.

Isi tarah hidayat-e-amli ke ziman mein iqtesadiyat, samajiyaat aur nafsiyaat-e-insaani ke silsile mein rehnumayi aur haqa'iq Qur'an mein maujood hain, inhein kaise samjhenge? Qur'an ki asal taleemaat ki qadar wa qeemat aur iski asal *evaluation* kaise mumkin hai agar insaan aaj ke iqtesadi masail ko na jaanta ho? Iske baghair wo tadabbur-e-Qur'an ka haq nahi adaa karsakta. Maslan aaj ke iqtesadi masail kya hai? *Paper currency* ki haqeeqat kya hai? Iqtesadiyaat ke usool wa mubaadi kya hai? *Banking* ki asal buniyaad kya hai? Kis tarah kuch logaon ne is poori nau-e-insaani ko maashi etebaar se bebas kiya hua hai, is haqeeqat ko jab tak nahi samjhenge to aaj ke daur mein Qur'an Hakeem ki iqtesadi taleemaat wazeh karne ka haq adaa nahi hosakta.

Waqeya ye hai ke aaj tadabbur-e-Qur'an kisi ek insaan ke bas ka rog hi nahi raha, iske liye to ek jamaat darkaar hai. Mere kitaabche "*Musalmaanon par Qur'an Majeed ke haqooq*" ke baab "Tazakkur wa Tadabbur" mein ye tasawur pesh kiya gaya hai ke aisi universities qayem hon jinka asal markazi shoba "Tadabbur-e-Qur'an" ka ho. Jo shakhs bhi is university ka talib-e-ilm ho, wo arbi zubaan sikhein aur Qur'an padhein. Lekin is markazi shobe ke gird tamaam uloom-e-aqli, jaise mantiq, ma-baad altabiyyaat, akhlaqiyyaat, nafsiyyaat aur ilahayaat, uloom-e-imrani jaise maashiyyaat, siyasiyyaat aur khanoon, aur uloom-e-tab'ei, jaise riyazi, kimiya, tabiyyaat, arziyyaat aur falkiyyaat waghaira ke shobaon ka ek hisaar qayem ho, aur har ek talib-e-ilm "Tadabbur-e-Qur'an" ki laaziman aur ek ya is se zayad dusre uloom ki apne zauq ke mutabiq tehsil kare aur isi tarah in shoba haye uloom mein Qur'an ke ilm wa hidayat ko tehqeeqi taur par akhz kar ke mausar andaaz mein pesh kar sakein. Talib-e-ilm wo bhi padhein tab maloom hoga ke is shobe mein insaan aaj kahan khada hai aur Qur'an kya keh raha hai. Falan shobe mein nau-e-insaani ke kya masail hain aur is ziman mein Qur'an Hakeem kya kehta hai. Mukhtalif shobe milkar tadabbur-e-Qur'an ki zaroorat ko poori karsakte hain jo waqt ka ahem taqaza hai.

Jaisa ke mai ne arz kiya, Tazakkur ke etebaar se Qur'an Hakeem asaan tareen kitaab hai jo hamare fitrat ki pukaar hai. Mai ne ye jaana ke goya yahi mere dil mein tha! agar insaan ki fitrat masakh shuda nahi hai, balke saleem hai, saleh hai, salaamti par qayem hai to wo Qur'an ko apne dil ki pukaar mehsoos karega, iske aur Qur'an ke darmiyaan koi hijaab na hoga, wo ise apne dil ki baat samjhega, iske liye arbi zubaan ka sirf itna ilm kaafi hai ke baraah-e-raast humkalaam hojaaye. Jab ke tadabbur ke taqaze poore karne kisi ek insaan ke bas ka rog nahi hai. Jo shakhs bhi is maidaan mein qadam rakhna chaahе is ke zehan mein ek ajmali khaaka zaroor hona chaahiye ke aaj jadeed *science* ke etebaar se insaan kahan khada hai. Jab insaan ko apne muqaam ki mu'arifat haasil hojaaye to wo Qur'an Majeed se behtar taur par faida utha sakta hai, iski misaal aise hai ke samundar mein to betahasha pani hai, aap agar pani lena chaahte hain to jitna badha kathora, koi deghe, degchi ya baalti aapke paas hai isi ko aap bharlenge. Yani jitna aapka zarf hoga utna hi aap samundar se pani akhze karsakenge. Iska ye matlab to harghiz na hoga ke samundar mein pani hi itna hai. Insaani zehan ka zarf uloom se banta hai. Ye zarf aaj se pehle bahut tang tha. (1000) Ek hazaar saal pehle ka zarf-e-zehni bahut mehdood tha. Insaani uloom ke etebaar se aaj ka zarf bahut wasi hai. Agar aaj aapko Qur'an Majeed se hidayat haasil karna ho to aapko apna zarf iske mutabiq wasi karna hoga. Aur agar kuch log abhi usi sabiq daur mein reh rahe hain to Qur'an Hakeem ke makhfi haqa'iq unpar mankashif nahi honge.

6. AMLI HIDAYAAT AUR MUZAHIR-E-TABI'YI KE BAARE MEIN MUTAZAD TARZ-E-AMAL

Qur'an Hakeem mein scienci uloom ke jo hawalajaat aate hain aur is mein jo amlī hidayaat milti hain, iske ziman mein ye baat pesh-e-nazar rehni chaahiye ke ek etebaar se hammein aage se aage badhna hai aur dusre etebaar se hammein peeche se peeche jaana hai. Chunache, Qur'an Hakeem par ghaur-o-fikr karne waale ka andaaz (*attitude*) do etebaraat se bilkul mutazaad hona chaahiye. Scienci hawalajaat jo Qur'an mein aaye hain inki tabeer karne mein aage se aage jaaye. Aaj insaan ko kya maloomaat haasil ho chuki hain, kaunsi haqa'iq paaya saboot ko pahunch chuke hain, inke hawale pesh-e-nazar rahenge. Is mein peeche jaane ki zaroorat nahi hai. Imaam Raazi aur deeghar qadeem mufasireen ko dekhne ki zaroorat nahi hai. Balke is ziman mein Nabi Akram ﷺ ne bhi kuch farmaya hai to wo bhi hamare liye laazim nahi hai. Is liye ke Huzoor ﷺ *science* aur *technology* sikhaane nahi aaye the. Tabeer nakhal

ka waqiya peeche guzar chuka hai, iske ziman mein Aap ﷺ ne farmaya tha: (أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ) *Antum a'alamu bi'amri duniyakum*, "Apne duniyawari maloomaat ke baare mein tum mujh se zyada jaante ho". Tajrubati uloom ke mutabiq jo tumhein ilm haasil hai us par amal karo. Lekin deen ka jo amli pehlu hai is mein peeche se peeche jaaye. Yahan ye daleel nahi chalegi ke jadeed daur ke taqaze kuch aur hain, jab ke ye dikhana hoga ke Rasool Allah ﷺ ne aur Aap ﷺ ke Sahaba ﷺ ne kya kiya. Is hawale se Qur'an Kareem ke ta'luq ka rukh peeche se hona chaahiye ke islaaf ne kya samjha. Mutakhareen ko chord kar mudqadimeen ki taraf jaaye. Matqadmeen se taba tabayeen, phir tabayeen se hote hue (مَا آتَاكَ عَلَيْهِمْ وَأَصْحَابِي) *Maa anaa alayhi wa As'haabi, Yani Huzoor ﷺ aur Sahaba ﷺ ke amal tak pahunchiye*. Is etebaar se Iqbal ka ye shair sahi muntabaq hota hai.

Ba Mustafa ﷺ barsan khurwaish raa ke deen hama aoust

Agar bao narsidi tamaam bolahbi sat!

Deen ka amli pehlu wohi hai jo Allah ke Rasool ﷺ se saabit hai. Is mein agarche, riwayaat mein ikhtelaaf ki wajah se kuch farq hojaayega magar daleel yahi rahegi: (صَلُّوا كَبَّارَاتِيْمُنِيْ اُصَلِّيْ) ¹ *Salluu kamaa ra'aytumunii usalli*, "Namaz is tarah padho jaise tum mujhe namaz padhte hue dekhte ho". Ab namaz ke jazayaat ke baare mein riwayaat mein kuch farq milta hai. Kisi ke nazdeek ek riwayat qaabil-e-tarjih hai, kisi ke nazdeek dusri. Is etebaar se jazayaat mein thoda bahut farq hojaaye to koi harj nahi. Albatta daleel yahi rahegi ke Rasool Allah ﷺ ka aur Sahaba-e-Kiraam ﷺ ka amal yahi tha. Huzoor Akram ﷺ ka ye farmaan bhi note karlijiye: (فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمُهَدِيْدِيْنَ) ² *Fa'alaykum bisunnatil khulafaa'ir raashidiinal mahdiyyiin*, "Tum par meri sunnat ikhtiyaar karna laazim hai aur mere khulfa-e-rashedeen ki sunnat jo hidayat yaafta hain". Chunache, Huzoor ﷺ ka amal aur khulafa-e-rashedeen ka amal hamare liye layaq-e-taqleed hai. Phir isi se mutasil wo cheezein hain jin par hamari (1400) chaudah sau baras ki tareeq mein ummat ka ajma raha hai. Ab duniya Islami sazaaon ko wehshiyana qaraar dekar humpar asar andaaz hone ki koshish kar rahi hai aur hammein buniyaad parast (*fundamentalist*) ki gaali dekar chaahati hai ke hamare andar mu'azrat khuwahana rawaya paida karde, magar hamara tarz-e-amal ye hona chaahiye ke in bataon se

1. Sahih Al-Bukhari, Kitaab Al-Azaan, Baab Al-Azaan lilmusafir iza kaanu ajmaa'iah. Raawi: Maalik Bin Al-Huwairis رَوَاهُ
2. Sunan Ibn-e-Majah, Al-Muqaddimah, Baab Itba'a Sunnatul Khulfaa'ir Raashidiin Al-Mahdiyyiin, wa Sunan Abi Da'wood, Kitaab Al-Sunna, Baab fi Luzoom Al-Sunnah, Rawi: Arbaaz Bin Saariya.

qata'an mutasir hue baghair deen ke amlī pēhlu ke baare mein pēechē se pēechē jāte hue [مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ], *Muhammadur Rasuulullaah, wallaaziina ma'ahu*, tak pahunch jāyēin!

Badkhismati se hamare aam ulma ka haal ye hai ke unhone arbi uloom to padhe hain, arbi madaris se faregh altehseel hain, magar wo aage badhne ki salahiyat se aari hain. Unhone *science* nahi padhi, wo jadeed uloom se waqif nahi, wo nahi jaante *Einstein* kis bala ka naam hai aur is shakhs ke zariye tabiyaat ke andar kitni badhi tabdeeli aagayi hai. *Newton* era kya tha aur *Einstein* ka daur kya hai, inhein kya paata! Aaj kayenaat ka tasawur kya hai, atom ki sakhat kya hai, inhein kya maloom! atom to purani baat hogayi, ab to insaan *neutron*, *proton* se bhi kahin aage ki bareekiyon tak pahunch chuka hai. Ab in cheezon ko nahi jaanenge to in haqa'iq ko sahi taur par samajhna mumkin nahi hoga. Muzahir-e-tabayi ka mu'amla to aage se aage jaraha hai. Is ki tabeer jadeed se jadeed honi chaahiye. Albatta is ziman mein ye farq zaroor malhooz rehna chaahiye ke ek to *science* ke maidaan ke mahez nazriyaat (*theories*) hain jinhein musallama haqa'iq ka darja haasil nahi hai, jab ke ek wo cheezein hain jinki tajrubati tauseeq hochuki hai aur inhein ab musallama haqa'iq ka darja haasil hai. In donon mein farq karna hoga. Khuwahmakhuwah koi bhi nazariya saamne aajaye ya koi mafruza (*hypothesis*) manzar-e-aam par aajaye is par Qur'an ko mantabaq karne ki koshish karna say'i lahasil balke mazr shaye hai. Lekin usooli taur par hammein in cheezon ki tabeer mein aage se aage badhna hai. Aur Jahan tak deen ki amlī hisse ka ta'luq hai jise hum shari'at kehte hain, yani awamir wa nawahi, halaal wa haraam, hadood wa tazeeraat waghaira, in tamaam mu'amlaat mein hammein pēechē se pēechē jāna hoga, yahan tak ke Muhammad Rasool Allah ﷺ ke qadmaon mein apne aap ko pahuncha dijiye. Isliye ke deen isi ka naam hai. —*Bamustafa barsan khuwaish raa ke dein hama oust!*

7. FAHM-E-QUR'AN KELIYE JAZBA-E-INQELAAB KI ZAROORAT:

Fahm-e-Qur'an ke liye buniyadi usool aur buniyaadi hidayaat ya isharaat ke ziman mein Maulana Abu Al-Aala Maudoodi رحمه الله ne ye baat badhi khoobsurti se *Tafheem Al-Qur'an* ke muqadme mein kahi hai ke Qur'an mahez nazriyaat aur khayalaat ki kitaab nahi hai ke aap kisi *drawing room* mein ya kutub khaane mein araam kursi par baith kar ise padhein aur iski saari baatein samajh jaayein. Koi muhaqiq ya *research*

scholar dictionaries aur tafseeron ki madad se ise samajhna chaahe to nahi samajh sakega. Isliye ke ye ek daawat aur tehreek ki kitaab hai. Maulana marhoom likhte hain:

"-----*Ab bhala ye kaise mumkin hai ke aap sir-e-se naza-e-kufr wa deen aur mu'arka-e-Islam wa jahaliyat ke maidaan mein qadam hi na rakhein aur is kashmakash ki kisi manzil se guzarne ka aap ko itefaq hi na hua ho aur phir mabeyz Qur'an ke alfaaz padh padh kar iski saari haqeeqatein aap ke saamne benaqaab hojayein! Ise to poori tarah aap usi waqt samajh sakte hain jab ise lekar uthein aur daawat illalallaah ka kaam shuru karein aur jis jis tarah ye kitaab hidayat deti jayein usi tarah qadam uthte chale jayein* -----"

Qur'an Majeed ki bahut si badi ahem haqeeqatein uske baghair munkashaf nahi hogi, isliye Qur'an ek "Kitaab-e-inqelab" (*Manual of Revolution*) hai. Is Qur'an ne insaani jadd-o-jahed ke zariye azeem inqelab barpa kiya hai. Muhammad Rasool Allah ﷺ aur Aapke saathi ﷺ ek habzullah the, ek jamat aur ek party the, unhone daawat aur inqelab ke tamaam marahil ko taaye kiya aur har marhale par iski munasibat se hidayat naazil hui. Ek marhala wo bhi tha ke hukm diya jaaraha tha ke maar khao lekin haath mat uthao [كُفُّوا أَيْدِيَكُمْ] *Kuffuu aaydi yakum*, (An-Nisa: 88) Phir ek marhala wo bhi aaya ke hukm de diya gaya ke ab aage badho aur jawab do, inhein qatal karo. Surah Al-Anfaal mein irshaad hua [وَأَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كَلَهُ لِلَّهِ] *Wa qaatiluuhum hatta laa takuun fitnatunw wa yakuunad diinu kulluhuu lillaah*, (Aayat: 39) "Aur in se jung karte raho yahan tak ke fitna khatam hojaaye aur deen kul ka kul Allah ke liye hojaaye". Surah Al-Baqarah mein farmaya [وَأَقَاتِلُوهُمْ حَتَّىٰ تَفْشَوْهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوهُمْ] (Aayat: 191), *Waqtuluuhum haysu saqiftumuuhum wa akhrijuuhum min haysu akhbrajuukum*, "Aur unko qatal kardo jahan kabin tum inko paao aur in hein nikaalo jahan se unhone tumko nikala hai".

Donon marahil mein yaqeenan farq hai, balke bazahir tazaad hai, lekin jaanna chaahiye ke ye ek hi jadd-o-jahed ke do mukhtaif marahil hain. Phir ek daayi jab daawat deta hai to jo masa'il ise darpesh hote hain inko ek aisa shakhs qata'an nahi jaan sakta jis ne us koche mein qadam hi nahi rakha hai. Ise kya ehshaas hoga ke Muhammad Rasool Allah ﷺ se ye kyun kaha jara hai:

Nuun wal qalami wamaa yasturuun. مَا أَنْتَ بِنَعِيمٍ رَبِّكَ
 Maa anta bi'ni'mati rabbika bimajnuun.
 Wa inna laka la'ajran ghaira mamnuun. وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

Tarjuma: “Qasam hai qalm ki aur jo kuch likhte hain! Aap Apne Rab ke fazal se majnoon nahi hai. Aur Aapke liye to beinteha ajar hai”.

Yani ae Nabi ﷺ Aap mehzun aur ghamgheen na ho. Aap inke kehne se (Mu'az Allah) majnoon to nahi hojaayenge. Aise alfaaz jab kisi ko kahe jaate hain to iska hi dil jaanta hai ke is par kya guzarti hai. Andaza lagayein ke Quresh-e-Makkah se is qism ke alfaaz sunkar qalb-e-Mohammedi ﷺ par kya kaifiyat taari hoti hogi. Ye Qur'an hum par *reveal* nahi hosakta jab tak in ehsasaat wa kaifiyaat ke saath hum khud do chaar na ho. Jab tak ke hamari kaifiyaat wa ehsasaat iske saath mumasilat na rakhe hum kaise samjhenge ke kya kaha jaaraha hai aur kis kaifiyat ke andar kaha jaraha hai.

Medical College mein daakhil hone waale tulba sab se pehle jis kitaab se mutarif hote hain wo “*Manual of Dissection*” hain. Is mein hidayat hoti hai ke laash ke badan par yahan shugaf lagao aur khaal hataao to tumhein ye cheez nazar aayegi, yahan shugaf laago to tumhein falan shaye nazar aayegi, ise yahan se hataao to tumhein iske peeche falan cheez chupi hui nazar aayegi. Is etebaar se Qur'an Hakeem “*Manual of Revolution*” hai. Jab tak koi shakhs inqelabi jadd-o-jahed mein shareek nahi hoga Qur'an Hakeem ke mu'arif ka bahut bada khazana uske liye bandh rahega. Ek shakhs faqiha hai, mufti hai to wo faqih ehkaam ko zaroor iske andar se nikaal lega. Aapko maloom hoga ke baaz tafaseer “*Ehkaamul Qur'an*” ke naam se likhi gayi hain jin mein sirf unhi ayaat ke baare mein guftagu aur bahes hain jin se koi na koi faqih hukm mustanbat hota hai. Maslan hallat wa harmat ka hukm, kisi shaye ke farz hone ka hukm jis se amal ka mu'amla mutaliq hai. Baaqi to goya qasas hain, tareekhi haqa'iq wa waqiyaat hain. Yahan tak ke qissa-e-Aadam wa Iblees jo saat martaba Qur'an mein aaya hai ya imaani haqa'iq ke liye jo dala'il wa baraaheen hain unse koi guftagu nahi ki gayi balke sirf ehkaamul Qur'an jo Qur'an ka ek hissa hai, isi ko ehmiyat di gayi hai.

Qur'an ke tadreejan nuzool ka sabab ye hai ke sahib-e-Qur'an Muhammad ﷺ ki jadd-o-jahed ke mukhtalif marahil ko samjha

jaayein warna faqih ehkaam to muratib kar ke diye jaaskte the, jaisa ke Hazrat Moosa عليه السلام ko de diye gaye the. *"Ehkaam-e-asbra"* takhtiyon par kunda the jo Moosa عليه السلام ke supurd kardiye gaye. Lekin Muhammad صلى الله عليه وسلم ki inqelabi jadd-o-jahed jis jis marhale se guzarti rahi Qur'an mein us marhale ke mutaliq ayaat naazil hoti rahi. Tanzeel ki tarteef ke andar muzammir asal hikmat yahi to hai ke An'Huzoor صلى الله عليه وسلم ki jadd-o-jahed, harkat aur daawat ke mukhtalif marahil saamne aajate hain. Ab bhi Qur'an ki buniyaad par aur minhaj inqelab-e-Nabwi صلى الله عليه وسلم par jo jadd-o-jahed hogi ise in tamaam marahil se hokar guzarna hoga. Chunache, kam az kam ye to ho ke ye jadd-o-jahed ko ilmi taur par faham ke liye insaan saamne rakhe. Agar ilmi etebaar se seeratun Nabi صلى الله عليه وسلم ka khaaka zehan mein maujood na ho to faham kisi darje mein bhi haasil nahi hoga. Fahem-e-haqeeqi to usi waqt haasil hoga jab aap khud is jadd-o-jahed mein lage hue hain aur wohi masail aapko pesh aarahe hain to ab maloom hoga ke ye muqaam ya marhala ya masail wo tha jiske liye ye hidayat-e-Qur'ani aayi thi.

8. QUR'AN KE MINAZZIL MIN ALLAH HONE KA SABOOT:

Is ziman mein ye jaanna bhi zaroori hai ke Qur'an ki minazzil min Allah hone ka saboot kya hai. Yaad rakhiye ke saboot do qism ke hote hain. Kharji aur dakhili. Kharji saboot khud Muhammad Rasool Allah صلى الله عليه وسلم ka ye farmana hai ke ye kalaam mujh par naazil hua. Phir Aap صلى الله عليه وسلم ki shahadat bhi do haisiyaton se hai. Aap صلى الله عليه وسلم ki shakhsan shahadat numaya us waqt thi jab ke Qur'an naazil hua aur Huzoor صلى الله عليه وسلم khud maujood the. Wo log bhi wahan maujood the jinhone Aap ki (40) chalees saala zindagi ka mushaheda kiya tha, jinhein karobaari shakhsiyat ki haisiyat se Aap صلى الله عليه وسلم ke mu'amlaat ka tajruba tha. Jinke saamne Aap صلى الله عليه وسلم ki sadaqat, dayanat, amanat aur aifay-e-ahad ka poora anqasha maujood tha. Balke is se aage badhkar jinke saamne chehra-e-Mohammedi صلى الله عليه وسلم maujood tha. Saleem al-firat insaan Aap صلى الله عليه وسلم ka ru-e-anwar dekh kar pukaar uthta tha [سُبْحَانَ اللَّهِ مَا هَذَا بَشَرًا كَذَٰبٍ], *Sub'haanallaahi maa haazaa bi wajhi kazzaab, "Allah paak hai, ye chehra kisi jhoote ka ho hi nahi sakta"*. To Huzoor صلى الله عليه وسلم ki shakhsiyat, Aap صلى الله عليه وسلم ki zaat aur Aap صلى الله عليه وسلم ki shahadat ke ye Qur'an mujh par naazil hua sab se bada saboot tha.

Is etebaar se yaad rakhiye ke Muhammad Rasool Allah صلى الله عليه وسلم aur Qur'an baham ek dusre ke shahid hain. Qur'an Muhammad صلى الله عليه وسلم ki

risalat par gawahi deta hai: [يَسَّ وَالْقُرْآنَ الْحَكِيمَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ] Yaasiin. *Walqur'aanil Hakiim. Innaka laminal mursaliin*, Qur'an gawahi deraha hai ke Aap ﷺ Allah ke Rasool hain aur Qur'an ke Minazzil Min Allah hone ka saboot zaat-e-Mohammedi ﷺ hai. Iska ek pehlu to wo hai ke nuzool-e-Qur'an ke waqt Rasool Allah ﷺ ki zaat, Aap ﷺ ki shakhsiyat Aap ﷺ ki seerat wa kirdaar, Aap ﷺ ka akhlaaq, Aap ﷺ ka wajood, Aap ﷺ ki shabiha aur chehra saamne tha. Dusra pehlu jo daymi hai aur aaj bhi hai wo Huzoor ﷺ ka wo kaarnaama hai jo tareekh ki anmit shahadat hai. Aap *H.G Weils, M.N Roy* ya *Doctor Michael Hart* se poochein ke wo kitna azeem kaarnaama hai jo Muhammad Rasool Allah ﷺ ne saranjaam diya. Aur Aap ﷺ khud keh rahe hain ke mera alaa-e-inqelaab Qur'an hai, yahi mera islaah aur asal taaqat hai, yahi meri quwwat ka sarchashma aur meri taseer ka manba hai. Is se badi gawahi aur kya hogi? Ye to Qur'an ke minazzil min Allah hone ki kharji shahadat hai. Yani "Huzoor ﷺ ki shakhsiyat". Shahadat ka ye pehlu Huzoor ﷺ ke apne zamane mein Aap ﷺ ki hayat-e-duniyawi ke dauraan zyada numaya tha. Aur jahan tak Aap ﷺ ke kaarnaame ka ta'luq hai us par to aqal dang rehjawti hai. Dekhiye *Michael Hart* Muhammad Rasool Allah ﷺ ke baare mein ye kehne par majboor hua hai:

"He was the only man in history who was supremely successful on both the religion and secular levels".

Yani tareekh insaani mein sirf wohi wahed shakhs hai jo secular aur mazhabii donon maidaanon mein intehayii kamiyyab rahe.

Aur Aap ﷺ ka ye irshaad hai ke ye Allah ka kalaam hai. To Kharji saboot goya batamaam wa kamwal haasil hogaya.

Qur'an ke minazzil min Allah hone ka dakhili saboot ye hai ke insaan ka dil gawahi de. Dakhili saboot insaan ka apna batini tajruba hota hai. Agar (1000) hazaar aadmi kahein cheeni meethi hai magar aapne na chakhi ho to aap kahenge ke jab itne log keh rahe hain meethi hai to hogi meethi. Zaahir hai ke ek (1000) hazaar aadmi mujhe kyun dhoka dena chaahenge, yaqeenan meethi hogi. Lekin "hogi" se aage baat nahi badhti. Albatta jab insaan cheeni ko chakh lein aur iski apni hass-e-zayeqa bata rahi ho ke ye meethi hai to ab "hogi" nahi balke "hai". "Hogi" aur "hai" mein darhaqeeqat insaan ke zaati tajrube ka farq hai. Afsos ye hai ke aaj ki duniya sirf kharji tajrubaat ko jaanti hai. Ek

tajruba is se kahin zyada mutabar hai aur wo batini tajruba hai, yani kisi shaye par aapka dil gawahi de. Iqbal ne kya khoob kaha hai.

Tu Arab ho ya ajam ho tera laa illa ha illah

Laght-e-ghareeb jab tak tera dil na de ga'wahi!

Laa ilaaha illallaah ke liye agar dil ne gawahi na di to insaan khuwah arbi al nasal ho, arbi zubaan jaanta ho, lekin is ke liye ye kalma laght-e-ghareeb hi hai, namanoos si baat hai, iske andar payust nahi hai, isko mutasir nahi karti. Qur'an insaan ki apni fitrat ko appeal karta hai aur insaan ko apne mann mein jhaankne ke liye amadaah karta hai. Wo kehta hai apne mann mein jhaanko, dekho to sahi, ghaur to karo: [إِنِّي اللَّهُ شَكَ فَاظِرُ السَّمَوَاتِ وَالْأَرْضِ] (Surah Ibrahim, 10), "Kya tumhein Allah ke baare mein shak hai jo asmaanon aur zameen ka paida karne waala hai?" [إِنِّي أَنَا اللَّهُ لَأَشْهَدُونَ أَنَّنَا مَعَ اللَّهِ إِلَهَةً أُخْرَى] (Surah Al-An'aam, 19), "A'innakum latash-haduuna anna ma'allaahi aalihatan ukhbraa, "Kya tum waqatan ye ga'wahi dete ho ke Allah ke saath koi aur ma'bood bhi hai?"

Dekhna taqreer ki lazat ke jo us ne kaha

Mai ne ye jaana ke goya yahi mere dil mein hai!

Alama Ibn-e-Qeem رحمه الله ne is ki badi khoobsurat ta'beer ki hai. Wo kehte hain ke, bahut se log aise hain ke jab Qur'an padhte hain to yun mehsoos karte hain ke Mus'haf se nahi padh rahe hai balke Qur'an unke loh-e-qalb par likha hua hai, wahan se padh rahe hain. Goya fitrat-e-insaani ko Qur'an Majeed ke saath itni hum ahangī hojaati hai.

Hamare daur ke ek sufi buzrug kaha karte hain ke rooh-e-insaani aur Qur'an Hakeem ek hi gaaon ke rehne waale hain. Jaise ek gaaon ke rehne waale ek dusre ko pehchaante hain aur baham ansiyyat mehsoos karte hain aisa hi mu'amla rooh-e-insaani aur Qur'an Hakeem ka hai. Qur'an ko padhkar aur sunkar rooh-e-insaani mehsoos karti hai ke iksa manba aur sarchashma wohi hai jo mera hai, jahan se Mai aayi hoon ye kalaam bhi wahin se aaya hai. Yaqeenan is kalaam ka manba aur sarchashman wohi hai jo Mere wajood, Meri hasti aur Meri rooh ka manba aur sarchashma hai. Ye hum ahangī hai jo asal batini tajruba banjaaye tabhi yaqeen hota hai ke ye kalaam waq'etan Allah ka hai.



BAAB HAFTAM

AAJAZ-E-QUR'AN KE AHAM AUR
BUNIYAADI WAJOOH

Qur'an Aur Sahib-e-Qur'an ﷺ ka Bahami Ta'luq

Mai arz kar chuka hoon ke Qur'an Majeed aur Nabi Akram ﷺ dono ek dusre ke shahid hai. Qur'an ke minazzil min Allah hone ki sab se badi aur sab se mautebar kharji gawahi Nabi Akram ﷺ ki Apni gawahi hai. Aap ﷺ ki shakhsiyat, Aap ﷺ ka kirdaar, Aap ﷺ ka chehre anwar apni apni jagah par gawah hain. Hamare liye agarche, Aap ﷺ ki seerat aaj bhi zinda wa paindah hai, kitaabon mein darj hai, lekin ek mujassam insaani shakhsiyat ki surat mein Aap ﷺ hamare saamne maujood nahi hai, hum Aap ﷺ ke rooh-e-anwar ki ziyarat se mehroom hain. Taham Aap ﷺ ka kaarnama zinda wa tabandah hai aur iski gawahi har shakhs deraha hai. Har maurakh ne tasleem kiya hai, har mufakkir ne maana hai ke tareeq-e-insaani ka azeem tareen inqelaab wo tha jo Huzoor ﷺ ne barpa kiya. Aap ﷺ ki ye azmath aaj bhi mubarhan hai, ashkara hai, izhaar minash-shams hai. Chunache, Qur'an ke minazzil min Allah aur kalaam-e-Ilaahi hone par sab se badi kharji gawahi khud Nabi Akram ﷺ hai, aur Nabi Akram ﷺ ke Nabi aur Rasool hone ka sab se badh gawah, sab se bada shahid aur sab se bada saboot khud Qur'an Majeed hai. Is etebaar se ye dono jis tarah laazim wa malzum hain is ke liye mai Qur'an Kareem ke do muqamaat se isteshahaad kar raha hoon. Surah Al Bayyana mein farmaya:

*Lam yakunil laziina kafaruu min ahlil
kitaabi walmushbrikiina munfakkiina hattaa
taatiyahumul bayyinah.*

لَوْ يَكُنُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۖ

Tarjuma: "Ahl-e-kitaab mein se jin logaon ne kufr kiya aur mushrik baaz aane waale na the yahan tak ke un ke paas بَيِّنَةُ Bayyinah, aajaati".

"بَيِّنَةُ" Bayyinah, khuli aur roshan daleel ko kehte hain. Aisi roshan haqeeqat jisko kisi kharji daleel ki mazeed haajat na ho wo "بَيِّنَةُ" Bayyinah, hai. Jise hum apni guftagu mein kehte hain ke ye baat bilkul bayyin hai, bilkul wazeh hai, is par kisi qail wa qaal ki haajat hi nahi hai. Balke agar "بَيِّنَةُ" Bayyinah, par koi daleel laane ki koshish ki jaaye to kisi darje mein shak wa shuba to paida kiya jaasakta hai, is par yaqeen mein izaafa nahi kiya jaasakta. Aur ye بَيِّنَةُ Bayyinah, kya hai? farmaya:

Rasuulum minallaahi yathluu subufam ۞ فِيهَا كُتُبٌ قَيِّمَةٌ ۞
mutabbara. Fiiha kutubun qayyimah.

Tarjuma: “Ek Rasool Allah ki jaanib se jo paak sahife padhkar sunata hai, jin mein bilkul raast aur daast tehreerein likhi hui ho”.

Yahan Qur'an Hakeem ki surataon ko Allah ki kitaabon se tabeer kiya gaya hai, jo qayem wa dayem hain aur hamesha hamesha rehne waale hain. To goya Rasool Allah ﷺ ki shakhsiyat aur Allah ka ye kalaam jo un par naazil hua, dono milkar بَيِّنَةٌ Bayyinah, bante hain.

Mai ne Qur'an fehmi ka ye usool baarha arz kiya hai ke Qur'an Majeed mein ahem mazameen kam az kam do jagah zaroor aate hain. Chunache, iski nazeer Surat At-Talaq mein maujood hai. Iski aayat #10 in alfaaz par khatam hoti hai: [قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا], Qad anzalallaah ilaykum zikraa, “Allah ne tumhari taraf ek zikr naazil kardiya”. Aur ye zikr kya hai? Farmaya:

Rasuulany yathluu alaykum aataatillaahi ۞ اٰیٰتٍ مَّبِیِّنٰتٍ ۞
mubayyinaatil liyukhrijal laziina ۞ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ ۞
aamanuu wa 'amilus saalihaati minaz ۞ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۞
zulumaati ilan nuur. (At-Talaq, 11)

Tarjuma: “Ek aisa Rasool jo tumhein padhkar sunaraha hai Allah ki ayaat jo har shaye ko roshan kardene waali (aur har haqeeqat ko mubarhan kardene waali) hain, ta'ake Imaan laane waalaon aur neik amal karne waalaon ko tareekiyon se nikaal kar roshni mein le aaye”.

Yahan [اٰیٰتٍ مَّبِیِّنٰتٍ], Aayaatin bayyinaati, ke bajaye [اٰیٰتٍ مُّبِیِّنٰتٍ] Aayaatim mubayyinaati, aaya hai. [بَیِّنٍ], Bayyin, Wo cheez hai jo khud roshan hai aur [مُبِیِّنٍ] Mubayyin, wo cheez hai jo dusri cheez ko roshan karti hai, haqa'iq ko ujagar karti hai. To yahan par zikr ki jo taaweel ki gayi ke [رَّسُوْلًا یَّتْلُوْا عَلَیْكُمْ اٰیٰتِ اللّٰهِ مُبِیِّنٰتٍ] Rasuulany yathluu alaykum aataatillaahi mubayyinaati, is se wazeh hua ke Qur'an aur Muhammad Rasool Allah ﷺ ek dusre ke saath is tarah jude hue aur mile hue hain ke ek hayaat-yaati wajood (Organic Whole) bangaye hain. Ye ek dusre ke liye shahid bhi hain aur ek dusre ke liye complimentary bhi hain. Is hawale se ye dono haqeeqatein is tarah jama hain ke ek dusre se juda nahi ki jaasakti.

Muhammad Rasool Allah ﷺ ka Asal Muajizah: Qur'an Hakeem

Agli baat ye samjhe ke Nabi Akram ﷺ ki risalat ka asal saboot ya bilfaaz-e-deegar Aap ﷺ ka asal muajizah, balke wahed muajizah Qur'an Hakeem hai. Ye baat zara achchi tarah samajh lijiye. “Muajizah” ka lafz hamare haan bahut aam hogaya hai aur har kharq-e-aadat shaye ko muajizah shumaar kiya jaata hai. Muajizah ke lafzi mu'ane aajiz kardene waali shaye ke hain. Qur'an Majeed mein “Aajiz” maadah se bahut se alfaaz aate hain lekin hamare haan istelah ke taur par is lafz ko jo itelaq kiya jaata hai wo Qur'an Hakeem mein mustamil nahi hai. Balke Allah ke Rasoolon ko jo muajizaat diye gaye hain inhein bhi aayaat kaha gaya hai. Ambiya wa Russal Allah Ta'ala ki ayaat yani Allah ki nishaniyan lekar aaye.

Is etebaar se muajizah ka lafz jis mu'ane mein hum istemal karte hain, is mu'ane mein ye Qur'an Majeed mein mustamil nahi hai. Albatta wo tabayi khawaneen (*Physical Laws*) jinke mutabiq ye duniya chal rahi hai, agar kisi mauqe par wo toot jaaye aur inke toot jaane se Allah Ta'ala ki koi mashiyat-e-khusoosi zaahir ho to ise kharq-e-aadat kehte hain. Maslan khanon to ye hai ke pani apni satah humwaar rakhta hai, lekin Hazrat Moosa عليه السلام ne apne asaa ki zarb lagayi aur samundar phat gaya, ye kharq-e-aadat hai, yani jo aadi khanon hai wo toot gaya. “Kharq” phat jaane ko kehte hain, jaise Surah Al-Kahaf mein ye lafz aaya hai [خَرَقَهَا] *kharraqaha*, yani is Allah ke bandeh ne jo Hazrat Moosa عليه السلام ke saath kashti mein sawaar the, kashti mein shagaaf daal diya. Pas! jab bhi koi tabayi khanon tootega to wo kharq-e-aadat hoga. Allah Ta'ala in kharq-e-aadat waqeyaate ke zariye se bahut se khawaneen-e-qudrat ko todh kar apne khusoosi maashiyat aur khusoosi qudrat ka izhaar farmata hai. Aur ye baat hamare haan musallam hai ke is etebaar se Allah Ta'ala ka mu'amla sirf Ambiya ke saath makhsos nahi hai balke Allah Ta'ala apne neik bandon mein se bhi jinke saath aisa mu'amla karna chaahe karta hai, lekin istelahan hum inhein karamaat kehte hain. Kharq-e-aadat ya karaamaat apni jagah par ek mustaqal mazmoon hai.

Muajizah bhi kharq-e-aadat hota hai, lekin Rasool ka muajizah wo hota hai jo daawe ke saath pesh kiya jaaye aur jis mein tahaddi (*challenge*) bhi maujood ho. Yani jise Rasool khud apni risalat ke saboot ke taur par pesh kare aur phir us mein muqable ka *challenge* diya jaaye. Jaise Hazrat Moosa عليه السلام ko Allah Ta'ala ne jo muajizaat ataa kiye in mein “yadeebza” phir aur “Asa” ki haisiyat asal muajizah ki thi. Waise ayaat aur bhi di gayi

thi jaisa ke Surah Bani Israel mein hai: [وَلَقَدْ آتَيْنَا مُوسَى سَعِ أَيْتِ بِبَيْتٍ] *Walaqad aatayna moosa tis'a aayaatim bayyinaat, "Aur beshak humne Moosa ko nau roshan nishaniyan di"*. Magar ye us waqt ki baat hai jab Aap ﷺ abhi Misr ke andar the phir jab aap ﷺ Misr se nikle to asaa ki karamaat zaahir huein ke iski zarb se samundar phat gaya iski zarb se chataan se baarah chashme phoot padein. Ye tamaam cheezein kharq-e-aadat hai, lekin asal muajizeh do the jinko Hazrat Moosa ﷺ ne daawe ke saath pesh kiya ke ye meri risalat ka saboot hai.

Jab Aap ﷺ Firaun ke darbaar mein pahunche aur Aapne Apni risalat ki daawat pesh ki to daleel-e-risalat ke taur par farmaya ke Mai iske liye sanad [سُلْطَانُ مُبِينٌ] *Sultaanum mubiin*, bhi lekar aaya hoon. Firaun ne kaha ke laao pesh karo to Aap ﷺ ne ye do muajize pesh kiye. Ye do muajize jo Allah ki taraf se Aap ﷺ ko ataa kiye gaye, Aap ﷺ ki risalat ke sanad the. Is mein tahaddi bhi thi. Lehaza muqabla bhi hua aur jadugaraon ne pehchaan bhi liya ke ye jaadu nahi hai, muajizah hai. Muajizah jis maidaan ka hota hai use usi maidaan ke afraad hi pehchaan sakte hain. Jab jadugaraon ka Hazrat Moosa ﷺ se muqabla hua to aam dekhne waalaon ne to yahi samjha hoga ke ye bada jadugar hai aur ye chote jadugar hain, iska jadu zyada taaqatwar nikla, iske asaa ne bhi saanp aur azdaha ki shakal ikhtiyaar ki thi aur in jadugaraon ki rassiyon ne chaddiyon ne bhi saanpon ki shakal ikhtiyaar karli thi, albatta ye zaroor hai ke iska bada saanp baaqi tamaam saanpon ko nigal gaya. Yahi wajah hai ke majmua imaan nahi laaya, lekin jadugar to jaante the ke unke fun ki risayi kahan tak hai, isliye un par ye haqeeqat munkashaf hogayi ke ye jadu nahi hai, kuch aur hai.

Isi tarah Qur'an Hakeem ke muajizah hone ka asal ehssaas Arab ke shu'ara, khattebon aur zubaandanon ko hua tha. Aam aadmi ne bhi agarche, mehsoos kiya ke ye khaas kalaam hai bahut pur-t'aseer aur meetha kalaam hai, lekin iska muajizah hona yani aajiz kardene waala mu'amlah to isi tarah saabit hua ke Qur'an Kareem mein baar baar *challenge* diya gaya ke is jaisa kalaam pesh karo. Is etebaar se jaan lijiye ke Rasool Allah ﷺ ka asal muajizah Qur'an hai.

Aap ﷺ ke kharq-e-aadat muajizaat to beshumaar hain. Shaqq-e-Qamar Qur'an Hakeem se saabit hai, lekin ye Aap ﷺ ne daawe ke saath nahi dikhaya na hi is par kisi ko *challenge* kiya, balke Aap ﷺ se jo mutalibe kiye gaye the ke Aap ﷺ ye ye kar ke dikhayein, un mein se koi baat Allah Ta'ala ke haan manzoor nahi hui. Allah chaahata to unka

mutalba poorā karadeta lekin un matlabaon ko tasleem nahi kiya gaya. Albatta kharq-e-aadat waqeyaāt beshumaar hain. Jaanwaron ka bhi Aap ﷺ ki baat ko samajhna aur Aap ﷺ se aqeedat ka izhaar karna bahut mushkil hai. Hajjatulwidah ke mauqe par 63 oonton ko khud Huzoor ﷺ ne Apne haath se nahar kiya tha. Qataar mein (100) sau oont khade kiye gaye the. Riwayaat mein aata hai ke ek oont jab girta tha to agla khud aage aajata tha. Isi tarah “Sutoon-e-hannana” ka mu'amlā hua. Huzoor ﷺ Masjid-e-Nabwi ﷺ mein khajoor ke ek ta-ne ka sahara lekar khutba irshaad farmaya karte the, magar jab is maqsad ke liye manbar banadiya gaya aur Aap ﷺ pehli martaba manbar par khade hokar khutba dene lage to us sukhe hue ta-ne mein se aisi awaaz aayi jaise koi bachcha bilak bilak kar ro raha ho, isi liye to ise “hannana” kehte hain. Aise hi kayi mauqe par thoda khaana bahut se logaon ko kifayat kar gaya.

In kharq-e-aadat waqiyaāt ko baaz aqliyat pasand (*Rationalists*) aur *science* mizaaj ke haamil log tasleem nahi karte. Peechle zamane mein bhi log inka inkaar karte rahe hain, is par Maulana Rome ne khoob farmaya hai ke:

Falsafi ko munkir-e-hannana ast

Az harwaas-e-ambiya begana ast!

Bahr-e-haal kharq-e-aadat waqeyaāt Huzoor ﷺ ki hayaat-e-tayyaba mein bahut hain. (Tafseel dekhna ho to “Seeratun Nabi ﷺ”) Az Maulana Sabli ki ek zakheem jild sirf Huzoor ﷺ ke kharq-e-aadat waqeyaāt par mushtamil hai) lekin jaisa ke upar guzra, muajizah daawe ke saath aur saalat ke saboot ke taur par hota hai.

Qur'an Majeed mein is ki dusri misaal Hazrat Esa عليه السلام ki aayi hai ke Aap ﷺ logaon se farmate hain ke dekho Mai murdon ko zinda kar ke dikha raha hoon. Mai gaare se parinde ki surat banata hoon aur Mai us mein phoonk maarta hoon to Allah ke hukm se udhta hua parindah banjaata hai. Kharq-e-aadat ka mu'amlā to ghair Nabi keliye bhi hosakta hai. Allah Ta'ala apne neik bandon ke liye hi is tarah ke halaat paida karsakta hai. Unka Allah ke haan jo muqaam wa martaba hai iske izhaar ke liye karamaat ka zahoor hosakta hai. Ye cheezein bayeed nahi hai, lekin Ambiya ki karamaat ko arf-e-aam mein “muajizaat” kaha jata hai aur ghair Ambiya aur auliya ke liye “Karamaat” ka lafz istemaal hota hai, lekin muajizah wo hai jise Allah ka Rasool daawe ke saath pesh kare aur *challenge* kare.

Ye baat ke Qur'an Majeed hi Huzoor ﷺ ka asal muajizah hai, do etebaraat se Qur'an mein bayan ki gayi hai. Ek masbat andaaz hai, jise Surah Yaseen ki ibtedayi ayaat mein farmaya: [يَسَّ وَالْقُرْآنِ الْحَكِيمِ] *Yaasiin. Walqur'aanil Hakiim. Innaka laminal mursaliin*, "Qasam hai Qur'an Hakeem ki aur qasam ka asal faidah shahadat hota hai yani garwah hai ye Qur'an Hakeem) ke yaqeenan (ae Muhammad ﷺ) *Aap Allah ke Rasool hain*". Khitaab bazahir Huzoor ﷺ se hai, halanke Huzoor ﷺ ko ye batana maqsood nahi hai, balke mukhatibeen yani ahl-e-arab aur ahl-e-Makkah ko sunaya jaaraha hai ke ye Qur'an shahid hai ye saboot hai, ye daleel-e-qatayi hai ke Muhammad ﷺ Allah ke Rasool hain ye Qur'an pukaar pukaar kar Muhammad Rasool Allah ﷺ ki risalat ka saboot pesh kar raha hai.

Iske alawa Qur'an Hakeem ke chaar muqamaat aur hain jin mein yahi aayat [إِنَّكَ لَمِنَ الْمُرْسَلِينَ], *Innaka laminal mursaliin*, muqadar hai agarche, bayaan nahi hui. Surah Su'aad ka aghaaz hota hai:

Su'aad walqur'aani ziz zikr. Balil laziina ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾
kafaruu fii izzatinw wa shiqaaq. (Su'aad 11)

Tarjuma: "Su'aad, qasam hai is Qur'an ki jo nasihat yaad dahani waala hai. Lekin wo log ke jo munkir hai, ghumand aur zidd mein pade hue hain".

Yahan "Su'aad" ek harf hai, lekin is se aayat nahi bani, jab ke "Yaseen" ek aayat hai. Surah Su'aad ki pehli aayat qasam par mushtamal hai. "Bal" se jo dusri aayat shuru ho rahi hai ye sabit kar rahi hai ke maqсам-e-aaliya (jis cheez par qasam khayi jarahi hai) yahan mehzuf hai aur wo [إِنَّكَ لَمِنَ الْمُرْسَلِينَ], *Innaka laminal mursaliin*, hai. Goya ke ma'nan ise yun padha jaayega: [.....] *Su'aad walqur'aani ziz zikr (Innaka laminal mursaliin) Balil laziina kafaruu.....*, isi tarah Surah Qaaf mein hai: [إِنَّكَ لَمِنَ الْمُرْسَلِينَ] *Bal'ajibuu an jaa'ahum munzirum minhum.....*

Aise hi do suratein Az-Zakhrif aur Ad-Dukhaan "Haa Meem" se shuru hoti hain. Inki pehli do ayaat bilkul ek jaisi hain: [حُمَّ وَالْكِتَابِ الْمُبِينِ] *Haa meem. Wal kitaabil mubiin*. Pehli aayat hurf-e-maqta,at par dusri aayat qasam par mushtamil hai. Iske baad muqassam-e-aaliya mehzuf maanna padhega. Goya:

Haa Meem. Wal kitaabil mubiin.
[Innaka laminal mursaliin] Inna
ja'alnaahu qur'aanan 'arabiyyal
la'allakum ta'qiluun.

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ﴿١﴾ [إِنَّكَ لَمِنَ الْمُرْسَلِينَ]
إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

aur

Haa Meem. Wal kitaabil mubiin. [Innaka
laminal mursaliin] Inna anzalnaahu
fii laylatim mubaarakatin inna kunnaa
munziriin.

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ﴿١﴾ [إِنَّكَ لَمِنَ الْمُرْسَلِينَ]
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَكَةٍ ﴿٢﴾ إِنَّا كُنَّا مُنْذِرِينَ ﴿٣﴾

Ye ek asloob hai ke Muhammad Rasool Allah ﷺ ki risalat ko saabit karne ke liye Qur'an ki qasam khayi gayi, yani Qur'an ki gawahi aur shahadat pesh ki gayi. Ye is baat ko kehne ka ek asloob hai ke Huzoor ﷺ ki risalat ka asal saboot ya Aap ﷺ ka asal muajizah Qur'an hai.

Qur'an ka Daawa aur Challenge

Pehle guzar chuka hai ke muajize mein tahaddi (*challenge*) bhi zaroori hai aur daawa bhi. Lehaza muqamaat gin lijiye jin mein *challenge* hai ke agar tumhara khayal hai ke Muhammad ﷺ ka kalaam hai, insaani kalaam hai jise Muhammad ﷺ ne khud gadd liya hai, ye unki apni ikhtera hai to tum muqabla karo aur aisa hi kalaam pesh karo. Qur'an Majeed mein aise paanch muqamaat hain. Surat At-Toor mein farmaya:

Am yaquuluuna taqa'w'walahu, bal laa
yuminuun. Falyatur bihadiisim mislibii
in kaanu saadiqiin. Am khuliquu min
ghai sha'in am humul khaaliquun.

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿١﴾ فَلْيَأْتُوا
بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٢﴾ أَمْ خُلِقُوا مِنْ
غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣﴾

Tarjuma: "Kya unka ye kehna hai ke ye Muhammad ﷺ ne khud gadd liya hai? balkе haqeeqat ye hai ke ye maanne to tayaar nahi. Phir chaahiye ke wo isi tarah ka koi kalaam pesh karein agar wo sachche hain".

تَقُولُ. يَتَقَوَّلُ Qaala, yaquulu, ka mu'ane hai *kehna*. Jabke يَقُولُ ka mafhoom hai takalluf kar ke kehna, yani mehnat kar ke kalaam mauzu karna (jis ke liye angrezi mein *composition* ka lafz hai). To kya unka khayal hai ke ye Muhammad ﷺ ne khud kehliya hai? Haqeeqat ye hai ke ye maanne ko tayaar nahi, lehaza is tarah ki kat hujatiyan kar

rahe hain. Agar ye sachche hain to aisa hi kalaam pesh karein. Aakhir ye bhi insaan hain, in mein bade bade shura aur bade qaadir-al-kalaam khateeb maujood hain. In mein wo shura bhi hain jinko dusre shura sajda karte hain. Ye sab ke sab milkar aisa kalaam pesh kare. Surah Bani Israel mein farmaya gaya:

Qul la'inij tama'atil insu waljinnu alaa any yaatu bimisli haazal qur'aani la yatuuna bimislihii walaʾw kaana ba'zuhum liba'zin zahiira. قُلْ لَّيِّنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٦٨﴾

Tarjuma: “(Ae Nabi ﷺ! inse) kehdiye ke agar tamaam jins wa ins jama hojaaye (aur apni poori quwwat wa salahiyat aur apni tamaam zahanat aur fatanat, qadral kalaami ko jama kar ke koshish kare) ke is Qur'an jaisi kitaab pesh karein to wo harghiz aisi kitaab nahi laa sakege chaahe wo ek dusre ki kitni hi madad karein”.

Ye to bahaisiyat majmu'i poore Qur'an Majeed ki nazeer pesh karne se makhloq ke aajiz hone ka daawa hai jo Qur'an Majeed ne do muqamaat par kiya hai. Surah Yunus mein is se zara neeche utar kar, jise bar sabil-e-tanazzal kaha jaata hai, farmaya ke poore Qur'an ki nazeer nahi laa sakte to aisi dus suratein hi gadd kar le aao! irshaad hua:

Am yaquuluuna-fataaru, qul faatuu bi'ashri suwarim mislibii muftarayaatinw wad'uu manis tata'tum min duunillaahi in kuntum saadiqiin. أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَةٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٩﴾

(Hood, 13)

Tarjuma: “Kya ye kehte hain ke ye Qur'an khud gadd kar le aaya hai? (Ae Nabi ﷺ! Inse) kehiye pas! tum bhi dus suratein banakar le aao aisi hi gadi bui aur bula lo jisko bula sako Allah ke siwa agar tum sachche ho”.

Is ke baad dus se neeche utar kar ek Surat ka challenge bhi diya gaya:

Am yaquuluuna-fataaru, qul faatuu bisuratim mislibii wad'uu manis tata'tum min duunillaahi in kuntum saadiqiin. أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٠﴾

(Yousnus, 38)

Tarjuma: “Kya ye keh te hain ke ye Qur'an khud banakar le aaya hai? (Ae Nabi ﷺ! In se) kahiye pas! tum bhi ek surat banakar le aao aisi hi aur bula lo jisko bula sako agar tum sachche ho”.

Ye chaaro muqamaat to Makki surataon mein hain. Pehli Madani surat “Al-Baqarah” hai is mein bade ehtemaam ke saath ye baat kahi gayi hai:

Wa in kuntum raybim mimma nazzalnaa
 alaa'abdinaafatuubisuratim mim mislibii,
 wad'uu shuhadaa'akum min duunillaahi
 in kuntum saadiqiin. Fa'il lam taf'aluu
 walan taf'aluu fattaqun naaral latii
 waquuduhan naasu wal hijaara, u'iddat lilkaafiriin. (Al-Baqarah, 23-24)

Tarjuma: “Agar tum logaon ko shak hai is kalaam ke baare mein jo humne apne bande par naazil kiya hai (ke ye Allah ka kalaam nahi hai) to is jaisi ek surat tum bhi (mauzu kar ke) le aao aur apne tamaam madadgaaron ko bula lo (in sabko jama karlo) Allah ke siwa agar tum sachche ho. Aur agar tum aisa na kar sako aur tum harghiz aisa na kar sakoge, to bacho us aag se jiska eindhan aadmi aur pathar honge, ye munkiron ke liye tayaar ki gayi hai”.

Yahan ye wazeh kiya jaaraha hai ke haqeeqat mein tum sachche nahi ho, tumhara dil gawahi deraha hai ke ye insaani kalaam nahi hai, lekin chunke tum zubaan se tanqeed kar rahe ho aur jhutla rahe ho to agar waq'etan tumhein shak hai to is shak ko rafa karne ke liye hamara ye *challenge* maujood hai.

Ye hai Qur'an Majeed ke muajize hone ke do asloob. Ek musbat andaaz hai ke Qur'an gawah hai is par ke ae Muhammad! ﷺ Aap Allah ke Rasool hain aur dusra andaaz *challenge* ka hai ke agar tumhe iske kalaam-e-Ilaahi hone mein shak hai to is jaisa kalaam tum bhi banakar le aao.

Qur'an kis kis Etebaar se Muajizah hai?

Ab is ziman mein teesri zeil bahes ye hogi ke Qur'an Majeed kis kis etebaar se muajizah hai. Ye mazmoon itna wasee aur itna matnuwa'a al-ittraaf hai ke “Wajooh-e-ajaaZ Al-Qur'an” par poori kitabein likhi gayi hain. Zaahir baat hai is waqt is ka ehaata maqsood nahi hai, sirf moti moti baatein zikr ki jaati hain.

Asal shaye to iski taseer-e-qalb hai ke ye dil ko lagne waali baat hai. Iska asal ajaaz yahi hai ke ye dil ko jaakar lagti hai bashart ye ke padhne waale ke andar ta'ssub, zidd aur hatt dharmi na ho aur ise zubaan se itni waqfiyat hojaaye ke barah-e-raast Qur'an is ke dil par utar sake. Ye Qur'an ke ajaaz ka asal pehlu hai. Lekin izaafi taur par jaan lijiye ke jis waqt Qur'an naazil hua us waqt ke etebaar se iske muajizah hone ka numayan aur humtar pehlu is ki adbiyyat, iski fasahat wa balaghat, is mein alfaaz ka intekhaab, bandishein aur tarkeebein, iski mithaas aur iska sooti aahang hai. Ye darhaqeeqat nuzool ke waqt Qur'an ke muajizah hone ka sab se numayan pehlu hai.

Yahan ye baat pesh-e-nazar hai ke har Rasool ko usi tarz ka muajizah diya gaya jin cheezon ka us ke zamane mein sab se zyada charcha aur shaghaf tha. Hazrat Moosa عليه السلام ke zamane mein jaadu aam tha lehaza muqable ke liye Aap عليه السلام ko do cheezen digayi jin se Aap عليه السلام jadugaron ko shikast de sakein. Huzoor ﷺ ne jis qaum mein apni daawat ka aghaaz kiya us qaum ka asal zauq qudrat-e-kalaam tha. Wo kehte the ke asal mein bolne waale to hum hi hain, baaqi duniya goongi hai, inki zubaan daani ka ye aalam tha ke wo apni pasand ki ashya ke naam rakhna shuru karte to hazaaron naam rakh dete. Chunache, arbi mein sheer wa talwaar ke liye paanch paanch hazaar alfaaz hain. Ghode aur oont ke liye la tedaad alfaaz hain. Ye unki qadar al-kalaami hai ke kisi shaye ko uski har adaa ke etebaar se naya naam de dete. Ghoda unki badi mehboob shaye hai, lehaza uske namaloom kitne naam hain. Shaer wa shayari mein unke zauq wa shauq ka ye aalam tha ke unke haan salaana muqable hote the ta'ake is saal ke sab se bade sha'er ka ta'yyun kiya jaaye. Shur'aa apne apne qaseede likh kar laate the. Muqabla hota tha. Phir jab faisla hota tha ke kiska qaseeda sab par baazi legaya hai to baaqi tamaam shur'aa iski azmath ke etraaf ke taur par usko sajda karte the. Phir wo qaseeda Khaana-e-Kaaba ki deewar par latka diya jaata tha ke ye hai is saal ka qaseeda. Chunache, is tarah ke saat qaseede Khaana-e-Kaaba mein awazein kiye gaye the jinhein (سَبْعَةُ مُعَلَّقَاتٍ) *Sab'atu mu'allaqaa*, kaha jaata tha. (سَبْعَةُ مُعَلَّقَاتٍ) *Sab'atu mu'allaqaa*, ke aakhri sha'ir Hazrat Labaid رضي الله عنه the jo imaan le aaye. Imaan laane ke baad unhone shaer kehne chord diye. Hazrat Omer رضي الله عنه ne in se kaha ke Ae Labaid! ab aap shair kyun nahi kehte? To jawab mein unhone bada pyara jumla

kaha ke (أَبْعَدَ الْقُرْآنِ) *a'ba'dal qur'aani*, yani *kya Qur'an ke nuzool ke baad bhi?* Ab kisi ke liye kuch kehne ka mauqa baaqi hai? Qur'an ke ajaane ke baad koi apni fasahat wa balaghat ke izhaar ki koshish kar sakta hai? goya zubaanein bandh hogayi, un par taale padh gaye, Mulk Al-Shur'aa ne shair kehna chord diye.

Jin logaon ki maadri zubaan arbi hai wo aaj bhi Qur'an ke is ajaaz ko mehsoos kar sakte. Ghair arab logaon ke liye isko mehsoos karna mumkin nahi hai. Agar koi apni mehnat se arbi adab ke andar Maulana Ali Miyan ki si muharat haasil kar le to wo waq'etan isko mehsoos kar sakega aur iski tehseen kar sakega ke fasahat aur balaghat mein Qur'an ka kya muqaam hai. Hum jaise logaon ke liye ye mumkin nahi hai, albatta iska sooti ahang hum mehsoos karsakte hain. Waqeya ye hai ke Qur'an ki qiraat ke andar ek muajizana taseer hai jo qalb ke andar ajeeb kaifiyat paida kardeti hai. Qur'an ka sooti ahang hamari fitrat ke taaron ko chedhta hai. Qur'an ki ye muajizana taseer aaj bhi waisi hai jaisi nuzool-e-Qur'an ke waqt thi. Is mein marwar-e-ayyaam se koi farq waq'e nahi hua.

Qur'an ki fasahat wa balaghat, iski adbiyyat, azubat aur iske sooti ahang ki muajizana taseer par mustazaad ahad-e-hazir Qur'an ke ajaaz ke ziman mein jo cheezein bahut numayan hokar saamne aati hain un mein se ek cheez to wo hai jiska Qur'an Majeed ne ek bade sareeh alfaaz mein zikr kiya hai:

Sanuriihim aa'yaatina fil aafaaqi wafii سُرِّيهِمْ إِلَيْنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
anfusihi hattaa yatabayyana lahum حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ط
annahul haqqu (Haa Meem Sajdah, 53)

Tarjuma: “*Hum anqareeb inhein apni ayaat dikhayenge afaaq mein bhi aur unki apni jaanon mein bhi yahan tak ke ye baat un par wazeh hojaayegi ke ye Qur'an haq hai*”.

Is aayat-e-mubarika mein ilm-e-insaani ke da'iera mein *science* aur *technology* ki taraqi aur jadeed ikteshafaat wa inkeshafaat ki taraf ishaara hai. Ye ayaat-e-afaaqi hain. Franci surgeon Doctor Morris Bukai ka pehle bhi hawala diya ja chuka hai ke Qur'an ka mutala karne ke baad

usne kaha ke mera dil is par mutmayeen hogaya hai ke is Qur'an mein koi baat aisi nahi hai jise *science* ne ghalat saabit kiya ho. Albatta us daur mein jab ke insaan ka apna zehni zarf wasi nahi hua tha, uloom-e-insaani aur maloomaat-e-insaani ka da'iera mehdood tha, is waqt sciensi isharaat ki haamil ayaat-e-quraniya ka kya mafhoom samjha gaya, wo baat aur hai. Kalaam Allah hone ke etebaar se asal ehmiyat to Qur'an ke alfaaz ko haasil hai. Doctor Morris Bukai ne Qur'an ka Taurat ke saath taqabal kiya hai! Taurat se muraad (*Old Testaments*) hai. Anajeel-e-arba jo Hazrat Esa عليه السلام ki taraf mansoob hain, un mein to kayi cheezein aisi hain jo ghalat saabit ho chuki hain. Anajeel main zyada tar akhlaaqi mu'aaz hain ya phir Hazrat Esa عليه السلام ke swanah hayaat hain. Taurat mein ye mubahes maujood hain ke kayenaat kaise paida hui, Allah ne kaise use banaya. Mukhtalif *sciensi phenomena* is mein maujood hain.

Aap ko maloom hai ke *physics* mein aaj sab se zyada ahem mauzu jis par tehqeeq horahi hai yahi hai ke kayenaat kaise wajood mein aayi, ibtedayi halaat kya the aur baad-azaan in mein kya tabdeeliyan hui. Doctor Morris Bukai ne is etebaar se mehsoos kiya ke Taurat mein to aisi cheezein hain jo ghalat saabit ho chuki hain, is liye ke asal Taurat to chehti sadi qabl-e-Maseeh hi mein goom hogayi thi. Bakht-e-Nasar ke hamle mein Yaroshalam ko tahes nahes kardiya gaya aur Haikle Sulemani ki eent se eent baja di gayi, iski buniyaadein tak khod daali gayi aur Yaroshalam ke basne waale cheh laakh ki tedaad mein qatal kardiye gaye jab ke Bakht-e-Nasar cheh laakh ko qaidi banakar bhed bakriyon ki tarah haankte hue apne humraah babil legaye. Chunache, Yaroshalam mein ek mutanaffis baaqi na raha. Aap andaza kare, agar ye adaad wa shumaar sahi hai to Hazrat Maseeh عليه السلام se bhi cheh sau saal qabl yani aaj se 2600 baras qabl Yaroshalam barah laakh ki abaadi ka shaher tha aur is shaher par kya qayamat guzri hogi. Iske baad se wo asal Taurat duniya mein nahi hai. Moosa عليه السلام ko jo ehkaam-e-ashra (*Ten Commandments*) diye gaye the wo pathar ki takhtiyon par likhe hue the. Ye takhtiyon bhi lapaata hogayi aur baaqi Taurat ka wajood bhi baaqi na raha. Qur'an Hakeem mein (*صُحُفْ إِبْرَاهِيمَ وَمُوسَى*) *Suhufi Ibraahim wa Moosa* ka zikr hai Moosa عليه السلام ke sahife paanch hain jo Ahad Naama qadeem (*Old Testament*) ki pehli paanch kitaabein hain. Saneha-e-Yaroshlam ke qareeban dedh sau baras baad logaon ne Taurat ko apni

yaadaashton se muratib kiya. Chunache, us waqt ki Nau-e-insaani ki zehni aur amlī satah jo thi wo is par laazmi taur par asar andaaz hui.

Doctor Morris Bukai ke alawa mai Doctor Keith L. Moore, ka hawala bhi de chuka hoon ke wo Qur'an Hakeem mein ilm-e-janain se mutaliq ishaara paakar kis qadar hairaan hua ke ye maloomaat (1400) chaudah sau baras pehle kahan se aagaye! *Physical science* ke mukhtalif feild hain, in mein jaise jaise ilm-e-insaani taraqi karta jaayega ye baat mazed mubarhan hoti chali jaayegi ke ye kalaam-e-haq hai aur ye kalaam muzahir-e-tabei'i ke etebaar se bhi haq sabit horaha hai. Ye ek wazeh saboot hai ke ye Qur'an Allah ka kalaam hai aur Muhammad Rasool Allah ﷺ Allah ke Rasool hain.

Ahd-e-haazir ke etebaar se Qur'an Hakeem ke ajaaz ka dusra ahem-tar pehlu iski hidayat-e-amlī hai. Is mein infaradi zindagi se mutaliq bhi mukamil hidayaat hain aur insaani akhlaaq wa kirdaar aur insaan ke rawaiye ke baare mein bhi poori tafseelaat maujood hain. Infaradi zindagi se mutaliq ye tamaam cheezein sabeqa Ambiya ki taleemaat mein bhi maujood hain. Ye akhlaaqi aqdaar waise bhi fitrat-e-insaani ke andar maujood hain. Qur'an ka apna kehna hai: **[قَالَهُمْ فَجُورُهَا وَتَقْوَاهَا]**, *Fa'alhamahaa fujuurahaa wa taqwaahaa*, (Ash-Shams, 8) yani *nafs-e-insaani ko albaami taur par ye maloom hai ke fujoor kya hain aur taqwa kya hai*. Parhezgaari kise kehte hain aur badkaari kise kehte hain. Albatta Qur'an Majeed ka ajaaz ye hai ke is mein adal wa qast par mubni ijtemayi nizaam diya gaya hai jis mein intehayi tawazun rakha gaya hai.

Insaan ghaur kare to maloom hoga ke nau-e-insaani ko teen bade bade aqdaar haye laynahal (*dilemmas*) darpesh hain jo tawazun ke mutaqaazi hain aur in mein adam-tawazun se insaani tamaddun fasaad aur bighaad ka shikaar hai. In mein pehla aqdaar-e-laynahal ye hai ke mard aur aurat ke haqooq wa fara'iz mein kya tawazun hai? Dusra ye ke sarmaya aur mehnat ke mabain kya tawazun hai? Phir teesra ye ke fard aur riyasat ya fard aur ijtemai'at ke mabain haqooq wa fara'iz ke etebaar se kya tawazun hai? In teeno mu'amlaat mein tawazun qayem karna intehayi mushkil hai. Agar fard ko zara zyada azaadi de di jaati hai to anaar ki *chaos* phelti hai. Azaadi ke naam par duniya mein kya kuch

horaha hai! Dusri taraf agar fard ki azaadi par qadgine aur bandishein laga di jayein to wo radd-e-amal hota hai jo *communism* ke khilaaf hua. Fitrat-e-insaani aur tabiyat-e-insaani ne ye qadgine qubool nahi kiye aur inke khilaaf baghawat ki.

Aurat aur mard ke haqooq ke mabain tawazun ka mu'amla bhi intehayi hasaas hai. Is meezaan ka palda agar zara sa mard ki jaanib jhuka diya gaya to aurat ki koi haisiyat nahi rehti, wo bilkul bhed bakri ki tarah mard ki malkiyat bankar rehjaati hai, iska koi tashakhkhush nahi rehta aur wo mard ki jooti ki nok qaraar paati hai. Lekin agar dusra palda zara sa jhuka diya jaaye to aurat ko jo haisiyat miljaati hai wo qaumon ki qismaton ke liye tabahkun sabit hoti hai. Is se khandaani idarah khatam hojaata hai aur ghar ke andar ka chain wa sukoon barbaad hokar rehjaata hai. Is ki sab se badi misaal Scande Newain mumalik hain. Maashi aur iqtesaadi etebaar se ye kaha jaasakta hai ke rooh-e-arzi par agar jannat dekhni ho to in mumalik ko dekhlaiya jaaye. Wahan ke shaheriyon ki buniyaadi zarooriyaat kis umdehgi ke saath poori horahi hain! Wahan ilaaj aur ta'leem ki sahuhiyat sab ke saath eksan hai aur is ziman mein khairaat (*charity*) par palne waalaon aur *tax* adaa karne waalaon ke mabain koi farq wa tafawat nahi hai. Lekin in mumalik mein mard aur aurat ke haqooq ke mabain tawazun barqarar nahi rakha gaya jis ke natije mein khandaan ka idarah mazmahel hua, balke toot phoot kar khatam hogaya aur ghar ka sukoon napaid hogaya. Chunache, aaj khudkashi ki sab se zyada shara Sweden mein hai. Isliye ke ghar ka chain khatam hojaane ke ba'as asaab par shadeed tanaao hai.

Allah ka shukar hai ke hamare haan khandaan ka idarah barqarar hai. Agarche, yahan par bhi naam nihaad taur par bahut oonchi satah ke logaon ke haan to wo suratein paida hogayi hain taham majmuyi taur par hamare haan khandaan ka idarah abhi kaafi had tak mehfooz hai. Is ziman mein Qur'an Majeed mein lafz "Sukoon" istemal hua hai. Surah Al Rome ki aayat 21 mulaheza ho:

Wa min aayaatihii an khalaga lakum min anfusikum azwaajal litaskunuu ilayha waja'ala baynakum marwaddatanw wa rahmaa.
(Al-Rome, 21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِيَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

Tarjuma: *‘Aur iski nishaniyon mein se ye hai ke is ne tumhare liye tumhare hi nou se jode banaye, ta’ake tum inke paas sukoon haasil karo aur tumhare darmiyaan mohabbat aur rehmat paida kardi.*

Agar insaan ko ye sukoon nahi milta to agarche, iske khaane peene ki zarooriyaat, jinsi taskeen aur dusri zarooriyaat-e-zindagi khoob poori horahi ho lekin zindagi insaan ke liye jahanum banjayegi.

Mazkura balaa (3) teen aqdah haye laynahal mein se maashiyaat ka masla sab se mushkil hai. Sarmaye ko zyada khul khelne ka mauqa denge to surat-e-haal ek inteha ko pahunch jaayegi aur mazdoor ka badtareen istehasaal hoga, jab ke mazdoor ko zyada haqooq de denge to sarmaye ko koi tahafuz haasil nahi rahega. Agar *nationalisation* hojaaye to logaon mein kaam karne ka jazba hi nahi rehta. Aapko maloom hai ke hamare haan *nationalisation* ke baad kya hua! Russ (*Russia*) ki iqtesaadi mout ki ahem wajah yahi *nationalisation* thi. To ab sarmaye aur mehnat mein tawazun ke liye kya shakal ikhtiyaar ki jaaye? Ye hai darhaqeeqat ahad-e-haazir mein Qur'an ki hidayat ka ahem tareen hissa! Aaj is par bharpur tawajah markuz karne ki zaroorat hai. *Physical science* se Qur'an ki haqaniyyat ke saboot khud ba khud milte chale jayenge. Jaise jaise *science* taraqi kar rahi hai naye naye goshe saamne arahe hain aur in se saabit horaha hai ke ye Qur'an haq hai. Lekin aaj zaroorat is amal ki hai ke Qur'an Hakeem ne umraniyat-e-insaniya aur ijtemayaat maslan iqtesadayaat, siasiyaat aur samajiyaat ke ziman mein jo adl-e-ijtemayi diya hai isko mubarhan kiya jaaye. Alama Iqbal ke ye do shaer isi haqeeqat ki numayendagi kar rahe hain:

Har kuja beni jahan-e-rang wa bu

Aan ke az khaakash barweed aarzu!

Ya ze noor-e-Mustafa ﷺ oo raa bahasat

Ya hunuz andar talaash-e-Mustafa ﷺ ast!

Yani duniya mein jo *social* inqelaab aaya hai iski saari chamak damak aur roshni ya to noor-e-Mustafa ﷺ hi se musta'ar aur makhuz hai ya phir insaan chaar-o-nachaar Huzoor ﷺ ke laaye hue hi nizaam ki taraf bad raha hai. Wo dayein bayein ki thokrein aur afraat-o-tafreet ke dhakke khaa kar ladkhada ta hua chaar-o-na-chaar isi manzil ki taraf jaaraha hai jahan Muhammad Rasool Allah ﷺ aur Qur'an Hakeem ne ise pahunchaya tha.

Ahd-e-Haazir Mein Ajaaz-e-Qur'an Ka Muzahir:

ALAMA IQBAL

Wajoooh-e-ajaz-e-Qur'an ke ziman mein ek baat arz kar raha hoon ke mere nazdeek ahd-e-hazir mein Qur'an ke ajaz ka sab se bada muzahir Alama Iqbal ki shakhsiyat hai. Mai ne arz kiya tha ke Qur'an Hakeem ziman wa makaan ke ek khaas tanazur mein aaj se (1400) chudah sau baras qabl naazil hua tha. Iske awwaleen mukhatib arab ke ajad, dihaati, baddu aur na-khuwandah log the jinhein Qur'an ne (أُمِّيَّيْن) *Ummiyyiin*, aur (قَوْمَانِ) *Qaumal luddaa*, qaraar diya hai. Lekin is Qur'an ne inke andar bijli dauda di. Unke zehan, qalb aur rooh ko mutasir kiya, phir un mein walwala paida kiya, inke baatin ko munawar kiya. Inki shakhsiyaton mein inqelaab aaya aur afraad badal gaye. Phir unhone aisi quwwat ki haisiyat ikhtiyaar ki ke jis ne duniya ko ek naya tamaddun, nayi tehzeeb aur naye khuwaneen dekar ek naye daur ka aghaaz kiya--- lekin (20th) beeswi sadi mein Alama Iqbal jaisa ek shakhs jis ne waqt ki aala tareen satah par ilm haasil kiya, jisne maghrib aur mashriq ke falsafe padh liye, jo qadeem aur jadeed donon ka jaame tha, jo *Germany* aur *Englistaan* mein jaakar falsafa padhta raha, usko is Qur'an ne is tarah *possess* kiya aur is par is tarah apni chaap qayem ki ke is ke zehan ko sukoon mila to sirf Qur'an Hakeem se aur iski tashangi-e-ilm ko asoodgi haasil hosaki to sirf kitaab Allah se. Goya baqaal khud unke.

Na kabin jahan mein amaan mili, jo amaan mili to kahan mili

Mare jurm-e-khaana kharaab ko tere afw-e-bandah nawaz mein!

Mera ek kitaabcha "*Alama Iqbal aur Hum*" ek arse se shaye hota hai. Ye meri ek taqreer hai jo mai ne Aitchison College mein 1973 mein ki thi. Is mein mai ne Alama Iqbal ke liye channd istelahaat istemal ki hain. "*Iqbal aur Qur'an*" ke unwaan se mai ne Alama Iqbal ko:

1. Azmath-e-Qur'an ka nishaan.
2. Waqif-e-martaba wa muqaam-e-Qur'an, aur
3. Daa'i illal Qur'an ke khitabaat diye hain.

Mai Alama Iqbal ko us daur ka sab se bada tarjumaan Al-Qur'an samajhta hoon. Qur'an Majeed ke uloom wa maroof ki jo tabeer Alama Iqbal ne ki hai is daur mein koi dusri shakhsiyat iske aas paas bhi nahi pahunchi. In se logaon ne cheezein musta'ar li hain aur phir unko bade paimaane par phelaya hai. In hazraat ki ye khidmat apni jagah qaabil-e-qadar hai, lekin fikri etebaar se wo tamam cheezein Alama Iqbal ke zehan ki paidawaar hain.

Mazkura bala kitaabche mein mai ne Maulana Ameen Ahsan Islaahi Sahab ki gawahi bhi shaye ki hai. Kayi saal pehle ka waqeya hai ke Maulana aankhon ke operation ke liye khanqah-Dograan se Lahore aaye hue the aur operation mein kisi wajah se takheer horahi thi. Ghar se bahar hone ki wajah se unka likhne padhne ka silsila mu'attal hogaya. Taham fursat ke un ayaam mein Maulana ne Alama Iqbal ka pooraa pooraa Urdu aur Farsi kalaam dubara padhliya. Uske baad inhone iske baare mein mujh se do taseer bayaan kiye. Maulana ka pehla taseer to ye tha ke *"Qur'an Hakeem ke baaz muqamaat ke baare mein mujhe kuch maan sa tha ke mai ne inki tabeer jis asloob se ki hai shayed koi aur na kar sake. Lekin Alama Iqbal ke kalaam ke mutale se maloom hua ke wo inki tabeer mujh se bahut pehle aur mujh se bahut behtar kar chuke hain!"* Maulana Islaahi Sahab ka dusra taseer ye tha ke *"Iqbal ka kalaam padhne ke baad mera dil baitsa gaya hai ke agar aisa huda-khuwan is ummat mein paida hua, lekin ye ummat tas se mas na hui to hama-shama ke karne se kya hoga!"* Jo qaum Alama Iqbal ke kalaam se harkat mein nahi aayi ise kaun harkat mein la sakega?

Waqeya ye hai ke mere nazdeek is daur ka sab se bada tarjuma Al-Qur'an aur sab se bada daa'i illalqur'an Alama Iqbal hai. Is liye ke ye Qur'an Majeed ki azmath ka jis geerayi aur gehrayi ke saath ehssaas Alama Iqbal ka hua hai meri maloomaat ki had tak (agarche, mere maloomaat mehdood hain) is darje Qur'an ki azmath ka inkashaaf kisi aur insaan par nahi hua. Jab wo Qur'an Majeed ki azmath bayaan karte hain to aisa mehsoos hota hain ke ye unki deed aur unka tajruba hai, kyun ke jis andaaz se wo baat bayaan karte hai wo takalluf aur awaard se maawra andaaz hota hai. Mulaheza kijiye Alama Iqbal Qur'an Majeed ke baare mein kya kehte hain:

*Aan kitaab-e-zinda Qur'an-e-Hakeem
Hikmat-e-oo laa yazaal ast-o-qadeem
Nuskha-e-israar-e-takween-e-bayaat
Be sabaat az qotash gird sabaat
Hurf-e-oo raa raib ne, tabdeel ne
Aaya ash sharminda-e-taaweel ne
Faash goyam aancha dar dil muzamir-e-ast
Ain kitaab-e-neesat cheezein deegar ast
Misl-e-baq panaah wa ham paida sat ain*

Zinda wa paidah wa goya ast ain

Chun bajaan dar raft jaan deegar shud

Jaan chu deegar shad jahan deegar shud!

“Wo zinda kitaab hai, Qur'an Hakeem, jiski hikmat lazawaal bhi hai aur gadeem bhi!”

Zindagi ke wajood mein aane ka khazina, jiski hayaat afroz aur quwwat bakhsh taseer se be sabaat bhi sabaat wa darwam haasil karsakte hain.

Iske alfaaz mein na kisi shak wa shuba ka sha'eba hai na radd-o-badal ki gunja'ish. Aur iski ayaat kisi taarweel ki mohtaj nahi. (Is kitaab ke baare mein) jo baat mere dil mein posheeda hai ise a'laniya hi keh guzroon? Haqeeqat ye hai ke ye kitaab nahi kuch aur hi shaye hai!

(Ye Kitaab-e-Hakeem) jab kisi ke baatin mein sarayat karjaati hai to uske andar ek ingelab barpa hojaata hai, aur jab kisi ke andar ki duniya badal jaati hai to iske liye poori duniya hi ingelab ke zad mein aajaati hai”.

Qur'an Hakeem ke baare mein mazeed likhte hain:

Sad jahan-e-taaza dar aayat-e-aoust

Asar haan pechidah dar anaat-e-aoust!

“Iski ayaaton mein senkdoan taaza jahan abaad hain aur iske ek lambe mein beshumaar zamane maujood hain”. (Goya har zamane mein ye Qur'an ek nayi shaan aur nayi aan baan ke saath duniya mein aaya hai aur aata rahega).

Ab aap Alama Iqbal ke teen ash'aar mulaheza kijiye jo inhone Nabi Akram ﷺ se munajat karte hue kahe in se aapko andaza hoga ke inhein kitna yaqeen tha ke mere fikr ka manba Qur'an Hakeem hai. Chunache, “Masnawi israar wa ramuz” ke akahri mein “Arz-e-haal-e-musanif bahuzoor rehmatulil aalameen ﷺ ke zeil mein yahan tak likh diya ke:

Gar dillam aina-e-be-johar ast

War barbarfam ghair-e-Qur'an muzmir ast

Pardah-e-namus-e-fikram chaak kan

Ain qayabaan raa zakharam paak kan!

Roz-e-mehshar khurwar wa ruswa kan mara!

Benaseeb az bosa paakan mara!

“Agar mere dil ki misaal is aine ki si hai jis mein koi johar hi naho aur agar mere kalaam mein Qur'an ke siwa kisi aur shaye ki tarjumani hai, to (Ae Nabi ﷺ!) Aap mere namus-e-fikr ka pardah khud chaak farmade aur is chaman ko mujh aise khaar se paak karde. (Mazeed baraan) hashar ke din mujhe khurwaar wa ruswa kardein aur (sab se badhkar ye ke) mujhe apni qadam boski ki sa'adat se mehroom farma dein!”

Mai ne apni imkaani had tak Qur'an Hakeem ka poori bareek baniyi se mutale'a kiya hai aur is par ghaur-o-fikr aur sonch bichaar kiya hai. Mai ne Alama Iqbal ka Urdu aur Farsi kalaam bhi padha hai. Iske baad mai ne ye baat record karani zaroori samjhi hai ke Alama Iqbal ke baare mein mai ne jo baat 1973 mein kahi thi aaj bhi mai isi baat par qayem hoon ke “is daur mein azmtah-e-Qur'an aur martaba wa muqaam-e-Qur'an ka inkashaaf jis shiddat ke saath aur jis darje mein Alama Iqbal par hua shayed hi kisi aur par hua ho”. Aur ye ke mere nazdeek is daur ka sab se bada tarjuma Al-Qur'an aur daa'i illalqur'an Iqbal hai. Alama Iqbal musalmaanon ki Qur'an se doori par marsiya kehte hain:

Jaanta hoon mai ye ummat haamil-e-Qur'an nahi

Hai wobi sarmaya daari bandah momin ka dein!

Musalmaanon ko Qur'an ki matwajah karte hue kehte hain:

Baa yaatish tara kaare jaz ain neest

Ke az yaaseen-e-aao aasaan bameri!

“Is Qur'an ke saath tumhara iske siwa aur koi sarokaar nahi raha ke tum kisi shakhs ko aalim-e-naza mein is ki Surah Yaseen sunado ta'ake iski jaan asaani se nikal jaye”.

Hamare haan Sufi aur wa'az hazraat ne Qur'an ko chord kar apni majlis aur apne wa'az ke liye kuch aur cheezeon ko muntakhab karliya hai, to is par Iqbal ne kis qadar dardnaak marsiye kahe hain aur kis qadar sahi naqsha kheencha hai:

Sufi-e-peshmina posh-e-haal mast

Az sharab-e-naghma-e-qawwal mast

Aatish az sha'er-e-araaqi dar dalash

Dar nami saazad ba Qur'an mehfalash

Aur

Waaz-e-daastan zan wa afsaana band

Mu'ane oo past wa hurf-e-oo buland

Az khateeb wa dailami giftar-e-oo

Baza'eef wa shaaz wa mursal kaar-e-oo!

"Adna libaas mein malboos aur apne haal mein mast sufi qawwaal ke naghme ki sharaab hi se madhosh hai. Iske dil mein Araaqi ke kisi shaer se to aag si lag jaati hai lekin iski mehfil mein Qur'an ka kabin guzar nahi! (Dusri taraf) wa'az ka haal ye hai ke haath bhi khoob chalta hai aur samaa bhi khoob baandh deta hai aur iske alfaaz bhi purshikwah aur buland wa baala hai, lekin mu'ane ke etebaar se nihayat past aur halke! Is ki saari guftagu (bajaye Qur'an ke) ya to khateeb baghdaadi se makhuz hoti hai ya imaam dailmi se aur iska saara sarokaar bas za'eef, shaaz aue mursal hadeeson se reh gaya hai!"

Alama Iqbal ke nazdeek musalmaanon ke zawaal wa azmahalaal ka aur ummat-e-musallima ka nakbat wa iflaas aur zillat wa khuwari ka asal sabab Qur'an se doori aur kitaab-e-Ilaahi se bu'ad hi hai. Chunache, jawab-e-shikwah ka ek sha'er mulaheza kijiye:

Wo zamane mein mu'azaz the musalmaan hokar

Aur tum khuwar hue tareek-e-Qur'an hokar!

Baad mein isi mazmoon ka a'adaah Alama marhoom ne Farsi mein nihayat purshikwah alfaaz aur had darja dard angez aur hasrat ameez piraye mein yun kaha:

Khuwar az mehjuri-e-Quran shadi

Shikwah sanj-e-gardish-e-dauraan shadi

Ae chu shabnam barzameen aftandah

Dar baghal daari kitaabein zinda!

"(Ae musalmaan!) Teri zillat aur ruswayi ka asal sabab to ye hai ke tu Qur'an se door aur beta'luq hogaya hai, lekin tu apni is zabu-haali par ilzaam gardish-e-zamana ko de raha hai! Ae wo qaum ke jo shabnam ke manind zameen par bikhri hui hai (aur paaon tale raoundhi jaarahi hai)! Uth ke teri baghal mein ek kitaab-e-zinda maujood hai (jiske zariye tu dubara baam-e-urooj par pahunch sakti hai)".

Mai apna ye taseer ek baar phir dohra raha hoon ke asr-e-haazir mein Qur'an ki azmath jis darja un par munkashaf hui thi, mai apni mehdood maloomaat ki had tak kehne ko tayaar hoon ke wo mujhe kahin aur nazar nahi aati. Mere nazdeek Alama Iqbal daur-e-haazir mein ajaaz-e-Qur'an ka ek azeem mazhar hain.



BAAB HASHTUM

QUR'AN MAJEED SE HAMARA TA'LUQ:

Qur'an "Hablullaah" hai!

Jab hum kehte hain ke Qur'an "Hablullaah" hai to iske kya mu'ane hai. "Habl" ke ek mu'ane rassi ke hain aur yahi asal mu'ane hain. Surah Al-Lahab mein ye lafz aaya hai: [حَبْلٌ مِّن مَّسَدٍ], *Hablum mim masad*, yani *Maunij ki bati hui rassi*. Imaam Raghīb (رحمہ اللہ) ne is ki tabeer ki hai: (استعير للوصل ولكل ما يتوسل به الى شيء) Yani *kisi shaye se judne ke liye aur jis shaye se juda jaaye iske liye iste'aratan ye alfaaz istemaal hota hai*. Ahad, qaul wa qaraar aur misaaq do fareeqon ko baham jod deta hai. Chunache, ye lafz ahad ke mu'ane mein bhi aata hai aur Qur'an Hakeem mein ye aise ahad ke liye aaya hai jis se kisi ko aman mil raha ho, hifazat aur amaan haasil horahi ho. Surah Al-e-Imran (aayat 112) mein Yahud ke baare mein irshaad hua:

Zuribat alayhimuz zillatu ayna maa suqifuu illa bihablim minallaahi wa hablim minnaasi wabaa'uu bighazabim minallaahi wa zuribat alayhimul maskanat.
(Al-Imran, 112)

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ اِنَّ مَا تَقْفُوْا اِلَّا بِحَبْلِ
مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاْءُوْا بِغَضَبٍ
مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ؕ

Tarjuma: "Ye jahan bhi paaye gaye in par zillat ki maar hi padi, siwaye iske ke kabin Allah ke zimma ya insaanon ke zimma mein panaah milgayi. Ye Allah ke ghazab mein ghar kar chuke hain, in par mohtaji aur kam himmati mussalat kardi gayi hai".

Goya khud apne bal par, apne paa'on par khade hokar, khud mukhtari ki asaas par unke liye izzat ka mu'amla is duniya mein nahi hai. Ye Qur'an Majeed ki peshen goyi hai aur maujooda riyasat Israel iska wazeh saboot hai. America agar ek din ke liye bhi apni hifazat hatale to Israel ka wajood baaqi nahi rahega".

Qur'an Majeed mein ahl-e-Imaan se farmaya gaya hai: [وَاعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيعًا], *Wa'tasimuu bihablillaahi jami'aa*, (Al-Imran: 103) "Allah ki rassi ko mazbooti se pakadh lo sab milkar". Albatta "Hablullaah" kya hai? Qur'an mein iski sarahat nahi hai. Aur Qur'an Majeed mein poori tarah se jo baat wazeh na ho majmal ho iski tashreeh aur tabayin-

e-Rasool Allah ﷺ ka farz-e-mansabi hai. Azroye alfaazi Qur'ani: [وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ] *Wa anzalnaa ilaykaz zikra litubayyina linnaasi maa nuzzila ilayhim*, (An-Nahl: 44) *“Aur humne (Ae Nabi ﷺ) Aapki taraf Az-zikar naazil kiya ta'ake jo cheez aapke liye utaari gayi hai Aap un par wazah karein”*. Chunache, Hadees-e-Nabwi ﷺ mein ye sarahat maujood hai ke “Hablullaah” Qur'an Majeed hai. Sahi Muslim mein Hazrat Zaid Bin Arqam رضى الله عنه se marwi ye hadees naqal hui hai ke Rasool Allah ﷺ ne irshaad farmaya:

أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ، أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ

Tarjuma: *“Aagaah rabo! Mai tumhare mabain do khazane chorde jaaraha boon, un mein se ek Allah ki kitaab hai wohi Hablullaah hai”*.

Qur'an Hakeem ke baare mein Hazrat Ali رضى الله عنه se ek taweel hadees marwi hai jis mein alfaaz aaye hain: (هُوَ حَبْلُ اللَّهِ الْمَتِينُ) *“Ye Qur'an hi Allah ki mazboot rassi hai”*. Ye riwayat Sunan Tirmizi aur Sunan Darmi mein maujood hai. Mazeed baraan Hazrat Abdullah Bin Omer رضى الله عنه se jo riwayat razeen mein aayi hai is mein bhi yahi alfaaz hain: (هُوَ حَبْلُ اللَّهِ الْمَتِينُ) *“Ye Qur'an hi Allah ki mazboot rassi hai”*. Sunan Darmi mein Hazrat Abdullah Ibn-e-Masood رضى الله عنه se riwayat hai ke Allah ke Rasool ﷺ ne irshaad farmaya: (إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللَّهِ وَالنُّورُ الْمُبِينُ) *“Yaqeenan ye Qur'an Hablullaah aur Noor-e-mubeen hai”*.

Qur'an ko “Rassi” kis etebaar se kaha gaya hai, is ke do pehlu hain. Ek to banda is rassi ke zariye Allah se judta hai. Ye rassi hamme Allah se jodne waali hai. “Ta'luq ma-Allah” aur “Taqaarub ilallaah” donon tasawwuf ki istelahein hain. Ta'luq ke mu'ane hain latak jaana. “Alaq” latki hui shaye ko kehte hain. “Ta'luq ma-Allah” ka mafhoom hoga Allah se latak jaana, Allah se chimat jaana, Allah ke saath jud jaana. Isi tarah “taqaarub ilallaah” ka matlab hai Allah se qareeb se qareeb tar hone ki koshish karna. Sulook aur tareeqat ka maqsad yahi hai. Tareeq ma-Allah mein izaafe aur taqaarub ilallaah ka mausar tareen aur sahal tareen zariya Qur'an Hakeem hai.

Is etebaar se do hadeesein mulaheza kijiye. Ek ke Rawi Hazrat Abdullah Bin Masood رضى الله عنه hain. Hadees ke alfaaz hain:

الْقُرْآنَ حَبْلُ اللَّهِ الْمَبْدُودُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

Tarjuma: *“Ye Qur'an Allah ki rassi hai jo aasman se zameen tak tani hui hai”*.

Yahi Alfaaz Hazrat Zaid Bin Arqam رضي الله عنه se marfu'a bhi riwayat kiye gaye hain. Yani agar Allah se judna hai, Allah se ta'luq qayem karna hai to is Quaran ko mazbooti ke saath thaam lo, is se tum Allah se jud jaoge, Allah ka qurb haasil karloge.

Dusri mu'ajam kabeer Tibrani ki badi pyari riwayat hai. Is mein in alfaaz mein naqsha keencha gaya hai ke Huzoor صلی اللہ علیہ وسلم apne hujre se bar'aamaad hue to Aap صلی اللہ علیہ وسلم ne masjid ke goshe mein dekha ke kuch Sahaba رضی اللہ عنہم Qur'an ka muzakira kar rahe the, Qur'an ko samajh aur samjha rahe the. Huzoor صلی اللہ علیہ وسلم inke paas tashreef laaye aur bada pyara sawal kiya:

اَلَسْتُمْ تَشْهَدُونَ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَاَنْنِي رَسُوْلُ اللّٰهِ وَاَنَّ هَذَا الْقُرْآنَ جَاءَ مِنْ عِنْدِ اللّٰهِ؟

Tarjuma: “Kya tum is baat ki garwahi nahi dete ke Alalh ke siwa koi ma'bood nahi aur Mai, Allah ka Rasool hoon aur ye Qur'an Alalh ke paas se aaya hai?”

Sahaba رضی اللہ عنہم ka jawab iske siwa aur kya hosakta tha: **بَلٰی يَا رَسُوْلَ اللّٰهِ!** (Yani “Kyun nahi ae Allah ke Rasool صلی اللہ علیہ وسلم hum iske garwah hain!” is par Aap صلی اللہ علیہ وسلم ne farmaya:

فَاَسْتَبْشِرُوا فَاِنَّ هَذَا الْقُرْآنَ ظَرْفُهُ بِاَيْدِيكُمْ وَظَرْفُهُ بِيَدِ اللّٰهِ

Tarjuma: “Pas! tum khushiyan maanao isliye ke ye Qur'an wo shaye hai jis ka ek sira tumhare haath mein hai aur dusra sira Allah ke haath mein hai”.

In ahadees-e-mubarika se “Hablullaah” ka ye tasawur wazeh hojaata hai ke ye Allah ke saath judne waali shaye hai.

Abhi humne jis hadees ka mutale'a kiya is mein Qur'an Hakeem ke liye **(جَاءَ مِنْ عِنْدِ اللّٰهِ)**, ke alfaaz aaye hain, ke ye Qur'an Allah ke paas se aaya hai. Mustadrak Haakim aur marasil Ibn-e-Dawood mein Hazrat Abu Zar Ghafari رضي الله عنه se Rasool Allah صلی اللہ علیہ وسلم ki ye hadees naqal hui hai.

اِنَّكُمْ لَا تَرْجِعُونَ اِلَى اللّٰهِ بِشَيْءٍ اَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْْنِي الْقُرْآنَ

Tarjuma: Tumlog Allah Ta'ala ki taraf ruju aur iske yahan taqarrub is cheez se badhkar kisi aur cheez se haasil nahi karsakte jo khud usi Allah Ta'ala se nikli hai, yani Qur'an Majeed.

Darhaqeeqat Qur'an chunke Allah ka kalaam hai aur kalaam mutakallam ki siffat hota hai, To is se badh kar qareeb hone ka koi aur zariya ho hi nahi sakta. Chunache, jab koi shakhs Qur'an padhta hai to goya wo Allah se humkalaam hota hai. Hazrat Abdullah Bin Mubarak رضي الله عنه tab'a tabeyeen ke daur ki shakhsiyat hain. Unhone apna mamool banaliya tha ke saal mein cheh mahine sarhadon par jihaad mein shareek hote. Us daur mein Darul Islam ki sarhadein badh rahi thein aur iske liye jihaad jaari tha. Jab ke cheh mahine Aap ﷺ ghar par guzaarte aur is arse mein logaon se milne jhulne se hattal imkaan gareez karte. Sirf namaz bajam'at ke liye masjid mein aate baaqi waqt ghar par hi rehte. Kisi ne kaha ke Abdullah! Aap tanhayi pasand hogaye hain, tanhayi se aapki tabiyat uktati nahi? Unhone farmaya: "Kya tum us shakhs ko tanha samajhte ho jo Allah se humkalaam hota hai aur Rasool Allah ﷺ ki sohbat se faizyaab hota hai?" Log hairaan hue ke ye kya kehrahe hain. Jab iski wazahat talab ki gayi to farmaya ke dekho jab mai akela hota hoon to Qur'an padhta hoon ya hadees padhta hoon. Jab Qur'an padhta hoon to Allah se humkalaam hota hoon aur jab hadees padhta hoon to Rasool Allah ﷺ ki sohbat se faizyaab hota hoon. Tum mujhe tanha na samjho.

Deewana-e-chaman ki sereen nahi hai tanha

Aalim hai in gulaon mein phoolaon mein bastiyan hain!

Masnad Ahmed, Tirmizi, Abu Dawood, Nisayi, Ibn-e-Majah aur Sahi Ibn-e-Hibban mein Hazrat Abdullah Bin Amro رضي الله عنه se ye hadees-e-nabwi ﷺ se manqul hai:

يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا
فَإِنَّ مَازِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

Tarjuma: "(Qayamat ke din) sahib-e-Qur'an se kaha jaayega ke Qur'an Shareef padhta jaa aur (jannat ke darjaat par) chardhta jaa, aur teher teher kar padh jaisa ke duniya mein teher teher kar padhta tha. Pas! tera muqaam wohi hai jahan aakhri aayat par pahunche".

Lekin wazeh rahe ke sahib-e-Qur'an se muraad sirf Hafiz-e-Qur'an ya hamare haan paaye jaane waale qaari nahi hain, balke wo hafez aur qaari muraad hain jo Qur'an ke ilm wa hikmat se bhi waqif hain isko padhte bhi hain aur is par amal pira bhi hain. Jannat mein is Qur'an ke zariye inke darjaat mein taraqi hoti chali jaayegi aur inka aakhri muqaam wahan mu'ayyan hoga jahan inka sarmaya Qur'an

khatam hoga. To waqeya ye hai ke taqarrub ilallaah aur wasal ilallaah ka mausar tareen zariya Qur'an Hakeem hai. Mai ne isi liye Imaam Raghīb عرشیہ ke alfaaz ka hawala diya tha ke “Habl” ka lafz wasal ke liye iste'aratan istemal hota hai aur ye har us shaye ke liye istemal hoga jiske zariye kisi shaye ke saath joda jaaye. Is mu'ane mein Hablullaah Qur'an Majeed hai. Agar *parachute* ki misaal saamne rakhein to jumla imaaniyaat is Qur'an ke saath is tarah jude hue hain jis tarah *parachute* ki chatri ki rassiyān neechē aakar ek jagah jud jaati hain. Jab *parachute* khulta hai to iski chatri kis qadar wasi hoti hai, lekin is ki saari rassiyān ek jagah aakar judi hui hoti hain. Bilfaaz-e-deegar imaaniyaat ke jitne bhi shobe hain wo sab ke sab Qur'an ke saath mansalak hain. Chunache, Qur'an par ye yaqeen matloob hai ke ye insaani kalaam nahi hai, balke iska manba aur sar chashma wohi hai jo meri rooh ka manba aur sarchashma hai. Ye kalaam bhi zaat-e-Baari Ta'ala hi se saadir hua hai aur meri rooh bhi Allah hi ke amr-e-kun ka zahoor hai. Is andaaz se Qur'an par yaqeen, Allah Ta'ala par yaqeen aur Qur'an laane waale Muhammad Rasool Allah ﷺ par yaqeen matloob hai. (“*Haqeeqat-e-imaan*” ke mauzu par meri paanch taqreer mein ye mazmoon aachuka hai).

Ek Imaan to taqlidi hai, yani ghair sha'oori Imaan, ke ek yaqeen ki kaifiyat paida hojaati hai chaahe wo aala wajah al-baseerat na ho, aur wo bhi bahut badi daulat hai, lekin is se kahin zyada qeemti Imaan wo hai jo aala wajah al-baseerat ho. Azroye alfaaz Qur'ani

Qul haazilii sabiilii ad'uu ilallaah, alaa basiiratin anaa wamanit قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ
taba'ani. (Yousuf, 108) أَنَا وَمَنِ اتَّبَعَنِي

Tarjuma: “*Ae Nabi ﷺ! Kehdijiye ke ye mera raasta hai, mai Allah ki taraf bulata hoon samajh bojh kar aur jo mere saath hain (wo bhi)*”.

Aala wajah Al-baseerat imaan yani sha'oori imaan, aktasabi imaan aur haqeeqi imaan ka wahed manba aur sarchashma Qur'an Hakeem hai. Maulana Zafar Ali Khan bahut hi saada alfaaz mein ek bahut badi haqeeqat bayan kar gaye hain:

Wo jins nahi imaan jise le aaye dukaan-e-falsafa se

Dhoonde se milegi aaqil ko ye Qur'an ke siparaon mein!

Aaqil yani ghaur wa fikr karne waale aur sonch bichaar karne waalaon ke liye imaan ka manba wa sarchashma sirf Qur'an Hakeem hai.

Qur'an Hakeem ke "Hablullaah" hone ka ek dusra pehlu bhi hai aur wo ye ek ahl-e-imaan ko jodne waali rassi, inko baham ek dusre se baandh dene waali shaye, inko baniyan-e-marsus banane waali cheez ye Qur'an hai. Isliye ke Qur'an Majeed mein jahan Allah ki rassi ko mazbooti ke saath thaamne ka hukm aaya hai wahan iske saath hi baham mutafariq hone se roka gaya hai. Farmaya: [وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا], *Wa'tasimuu bihablillaahi jamii'aa*, (Al-Imran: 103), *"Aur mazbooti se thaam lo Allah ki mazbooti ko sab mil jhul kar aur tafarruqa mat daalo!"* Ahl-e-Imaan ko jodne waali aur banyan-e-marsus banane waali rassi yahi Qur'an Hakeem hai. Isliye ke insaani itehaad wahin mustahakam aur paayedaar hoga jo fikr wa nazar ki hum ahang ke saath ho. Bahut se itehaad waqti taur par wajood mein aajate hain jaise kuch siyasi maslihatein hain to itehaad qayem karliya, koi duniyawi mafadaat hain to inki bina par itehaad qayem karliya. Ye itehaad haqeeqi nahi hote aur na hi paayedaar aur mustahakam hote hain. Insaan haiwan-e-aqal hai. Ye sonchta hai, ghaur karta hai, iski nazariyaat hain, iske kuch ahdaaf wa maqasad hain, koi nasb-al-ain hai. Nazariyaat, maqasad aur nasb-al-ain ka badha gehra rishta hota hai. To jab tak in mein hum aahangi na ho koi itehaad paayedaar aur mustahakam nahi hoga. Is etebaar se Allah ki rassi ko mazbooti se thaamoge to goya do rishte qayem honge. Ek rishta ahl-e-imaan ka Allah ke saath aur ek rishta ahl-e-imaan ka ek dusre ke saath. Jaise kul shari'at ko tabeer kiya jaata hai ke shari'at naam hai haqooq Allah aur haqooq al-ibad ka. Allah ke saath jodne waali sab se badi ibadat namaz hai aur bandaon ke saath ta'luq qayem karne waali shaye zakaat hai. Isi tarah Hablullaah ek taraf ahl-e-imaan ko Allah se jod rahi hai aur dusri taraf ahl-e-imaan ko appas mein jod rahi hai. Ye inhe banyan-e- marsus aur (كَجَسَدٍ وَاحِدٍ), *kajasadinw waahid*, bana dene waali shaye hai. Yahi wo baat hai jise Alama Iqbal ne intehayi khoobsurati se kaha hai:

Az ek ayini musalmaan zinda ast

Paikar-e-milat za Qur'an zinda ast

Maa hama khak wa dil-e-agaah aoust

A'astasamash kun ke Hablullaah aoust!

Tarjuma: *"Wahdat-e-ain hi musalmaan ki zindagi ka asal raaz hai aur millat-e-islami ke jasd-e-zaahiri mein rooh-e-baatini ki haisiyat sirf Qur'an ko haasil hai. Hum to sar ta paa khak hi khak hain, hamara qalb-e-zinda aur hamari rooh-e- tabanda to asal mein Qur'an hi hai. Lehaaza ae musalmaan! To Qur'an ko mazbooti se thaam le ke "Hablullaah" yahi hai".*

Hablullaah ke baare mein mufasssireen ke haan bahut se qaul milte hain ke Hablullaah se muraad Qur'an hai, Kalma Tayyaba hai, Islam hai. Ye saari cheezein apni jagah par durust hain lekin Ahadees-e-Nabwi ﷺ ki roshni mein is ka misdaq-e-kaamil Qur'an hi hai. Aur phir iski jis qadar umdah tabeer Alama Iqbal ne ki hai, ye fasahat wa balaghat ke etebaar se bhi mere nazdeek bahut umdah muqaam hai:

Maa hama khaak wa dil Agah Aoust

A'atasamash kun ke Hablullaah aoust!

Note kijiye ke Qur'an Hakeem mein [وَأَعِصْمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا] *Wa'tasimuu bihablillaahi jamiiianw wa laa tafarraqu*, (Al-Imran: 103) ke alfaaz ke baad farmaya gaya hai:

Wazkuruu ni'matallaahi alaykum iz-kuntum a'adaa'an fa-allafa bayna qulubikum fa-asbattum bi-ni'matihii ikhwaanaa. (Al-Imran, 103)

Tarjuma: "Aur yaad karo apne upar Alalh ki is nemat ko ke jab tum baham dushman the, phir isne tumhare dilaon ko jod diya to tum us ke fazal se bhai bhai hogaye".

Ye Qur'an Majeed hi hai jo ahl-e-imaan ke dilaon ko jodta aur inko baham piyost karta hai, aur ye dili ta'luq aur dili hum aahangi hi hai jo musalmanon ko banyan-e- marsus banane waali shaye hai.

Musalmanon par Qur'an Majeed ke Haqooq

Taroof-e-Qur'an ke ziman mein jo kuch mai ne arz kiya hai in sab baataon ka jo amli natija nikalna chaahiye wo kya hai? Yani Qur'an Hakeem ke baare mein mujh par aur aap par kya zimmedariyan ayed hoti hain? Iske etebaar se mai khaas taur par apni kitaab "*Musalmanon par Qur'an Majeed ke Haqooq*" ka zikr karna chaahta hoon jo hamare tehreek ruju ilalqur'an ke liye do buniyaadon mein se ek buniyaad ki haisiyat rakhti hai. Hamari is tehreek ka aghaaz 1965 se hua tha. Ibtedayi cheh saat saal to mai tanha tha. Na koi anjuman thi, na koi idarah, na jama'at. Phir anjuman Khudaam Al-Qur'an qayem hui, phir 1976 mein Qur'an Academy ka sang buniyaad rakha gaya. Qur'an Academy ki tameeraat mukamil hone ke baad phir isi ke batan se Qur'an College ki wiladat

hui, jis ke sar par Qur'an Auditorium ka taj saja hua hai. Is poori jadd-o-jahed ki buniyaad aur asaas do kitaabche hain: (1) "*Islam ki nishaat-e-saniya. Karne ka asal kaam*", Ye mazmoon mai ne 1967 mein misaaq ke adaare ke taur par likha tha. (2) "*Musalmanon par Qur'an Majeed ke Haqooq*". Ye kitaabche meri taqreeron par mushtamil hai jo maine 1968 mein ki thi.

Iska pas-manzar ye hai ke us zamane mein Jashn-e-Khaiber aur Jashn-e-Mehraan waghaira jaise mukhtalif unwanaat se jashn manaye jaarahe the, raag rang ki mehfilein bhi hoti thein. Sadar Ayub Khan ka zamana tha. Agarche, shikast wa rikhat ke aasaar zaahir horahe the, lekin "sab achcha hai" ke izhaar ke liye ye shaandaar taqreebaat mun'aqad ki jaarahi thein. Ye goya un ke daur-e-hukumat ki aakhri bhadak thi, jaise bujhne se pehle chiraag bhadakta hai.

Alama Iqbal ne apni nazm "*Iblees ki majlis-e-shura'a*" mein iblees ki tarjumani is alfaaz mein ki hai: "*Mast rakho zikr wa fikr subah gaahi mein ise!*" Lekin un dinon zikr-o-fikr ke bajaaye logaon ko raag wa rang ki mehfilon mein mast rakhne ka ehtemaam horaha tha. Isi zamane mein maz'habi logaon ko rishwat ke taur par "*Jashn-e-nuzool-e-Qur'an*" ataa kiya gaya ke tum bhi jashn manaao aur apna shauq wa zauq poora karo. Chunache, (1400) chaudah sau sala "*Jashn-e-nuzool-e-Qur'an*" ka in'aaqad hua. Iske ziman mein qiraat ki badi badi mehfilein mun'aqad huein, jin mein poori duniya se qirra'a hazraat shareek hue. Isi silsile mein sone ke taar se Qur'an likhne ka project shuru hua.

Us waqt mera zehan muntaqil hua ke kya Qur'an Hakeem ka hum par yahi haq hai? Kya apne in kaamon se hum Qur'an Majeed ka haq adaa kar rahe hai? Chunache, maine Masjid-e-Khazra Samanabad mein apne do khutbaat-e-juma mein musalmanon par Qur'an Majeed ke haqooq bayaan kiye ke har musalmaan par Hasb-e-istadaad Qur'an Majeed ke paanch haq aayad hote hain:

1. Ise mane jaisa ke maanne ka haq hai.
(Imaan wa Ta'zeem)
2. Ise padhe jaisa ke ise padhne ka haq hai.
(Tilawat wa Tarteel)
3. Ise samjhe jaise ke ise samjhne ka haq hai.
(Tazakkur wa tadabbur)

4. Is par amal kare jaisa ke amal karne ka haq hai.

(Hukm wa Aqamat)

Anfaradi zindagi mein hukm bil-Qur'an ye hai ke hamare har raye aur har faisle Qur'an par mubni ho. Aur ijtemayi zindagi mein Qur'an par amal ki surat aqamat ma-anzal minallaah yani Qur'an ke ataa kardah nizaam-e-adl-e-ijtemayi ko qayem karna hai.

Qur'an Hakeem mein irshaad hai:

Qul yaa ahlal kitaabi lastum alaa shay'in hattaa tuqiimut tauraata wal injiila wamaa unzila ilaykum mir rabbikum. (Al-Ma'idah, 68) **قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ**

Tarjuma: "Ae kitaab walo! Tumhara koi muqaam nahi jab tak ke tum qayem na karo Taurat aur Injeel ko aur jo kuch tumhari jaanib naazil kiya gaya hai tumhare Rab ki taraf se".

5. Qur'an ko dusraon tak pahunchana, ise phelana aur aam karna.

(Tableeg wa Tabiyeen)

In paanch unwanaat ke tahat Alhamdulillah Summa Alhamdulillah ye bahut jaame kitaabcha murattab hua aur bala mubalgha ye laakhaon ki tedaad mein chapa hai. Phir Angrezi, Arbi, Farsi, Pashto, Tamil, Malaysia ki zuban aur Sindhi mein is ke tarajim hue. Jo hazraat bhi hamari is tehreek ruju ilalqur'an se kuch dilchaspi rakhte hain, mere daroos mein shareek hote hain ya hamare literature ka mutale'a karte hain inhe mera nasihana mashwara hai ke is kitaabche ka mutale'a zaroor karein. Ye darhaqeeqat "Taroof-e-Qur'an" par mere khutbaat ka lazmi natija aur iska zaroori takmila hai.

Ye bhi jaan lijiye ke agar hum ye haqooq adaa nahi karte to azroye-Qur'an hamari haisiyat kya hai. Qur'an Majeed ke haqooq ko adaa na karna Qur'an ko tark kardene ke mutardaf hai. Surah Al-Furqaan mein Muhammad Rasool Allah ﷺ ki faryaad naqal hui hai:

Wa qaalar Rasuulu yaarabbi inna qaumit takhazuu haazal qur'aana mahjuur. (Al-Furqan, 30) **وَقَالَ الرَّسُولُ لِرَبِّ إِنْ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا**

Tarjuma: "Aur paighambar kahega ke ae mere Rab! Meri qaum ne is Qur'an ko chord rakha tha".

Maulana Shabeer Ahmed Osmani رحمۃ اللہ علیہ ne is aayat ke zeil mein hashiya mein likha hai:

"Aayat mein agarche mazkur sirf kaafiron ka hai tabah Qur'an ki tasdeeq na karna, is mein tadabbur na karna, is par amal na karna, is ki tilawat na karna, iski tasahih qiraat ki taraf tawajah na karna, is se araaz kar ke dusri laghuyaat ya haqeer cheezon ki taraf matwajah hona, ye sab suratein darja ba darja hijran-e-Qur'an ke tabah mein dakhil hosakti hain".

Bahaisiyat musalmaan hum par Qur'an Majeed ke jo haqooq aayed hote hain, agar inhein hum adaa nahi kar rahe hai to Huzoor صلی اللہ علیہ وسلم ke is qaul aur faryaad ka itlaaq hum par bhi hoga. Goya ke Huzoor صلی اللہ علیہ وسلم, Allah Ta'ala ki baargah mein hamare khilaaf madda'i ki haisiyat se khade honge.

Alama Iqbal isi ayaat-e-qurani ki taraf apne is shaer mein ishaara karte hain:

Khuwar az mahjuri-e- Qur'an shudi

Sikwah sanj gardish-e-dauraan shudi!

Tarjuma: *"(Ae musalmaan!) teri zillat aur ruswayi ka asal sabab to ye hai ke tu Qur'an se door aur beta'luq hogaya hai, lekin tu apni is zabu haali par ilzaam gardish-e-zamana ko de raha hai!"*

Qur'an Majeed mein do muqamaat par Qur'an ke haqooq adaa na karne ko Qur'an ki takzeeb qaraar diya gaya hai. Aap laakh samjhe ke aap Qur'an Majeed par imaan rakhte hain aur iski tasdeeq karte hain, lekin agar aap iske haqooq ki adaayegi apni istedaad ke mutabiq, apni imkaani had tak nahi kar rahe to darhaqeeqat Qur'an ko jhutla rahe hain. Sabeqa ummat-e-muslima yani Yahud ke baare mein Surah Al-Juma mein ye alfaaz aaye hain:

*Masalul laziina hammilut tauraata
summa lam yahmiluubaa kamasalil
himaari yahmilu asfaara, bi'sa
masalul qaumil laziina kazzabu
bi'aayaatil laahi, wallaahu laa yadil
qaumaz zaalimiin* (Al-Jum'ah, 5)

مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْإِمَارِ يُحْمِلُ أَثْقَالًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

Tarjuma: *"Misaal in logaon ki jo haamil-e-taurat banaye gaye, phir inhone iski zimmedariyon ko adaa na kiya is gadhe ki si hai jo kitaabon ka bojh uthaaye hue ho. Buri misaal hai us qaum ki jis ne Allah ki ayaat ko jhutlaya. Aur Allah aise zaalimon ko hidayat nahi deta."*

Hammein kaanpna chaahiye, larazna chaahiye ke kahin hamara shumaar bhi inhi logaon mein na hojaaye.

Is ziman mein dusra muqaam Surah Al-Waqeeya ke teesre ruku ki ibtedayi ayaat hain.

*Falaa uqsimu bimawaaqi'in nujuum.
Wa innabuu laqasamul lau ta'lamuuna
aziim. Innabulqur'aanun kariim. Fii
kitaabim maknuunil laa yamassubuu
illal mutahharuun. Tanziilum mir
rabbil'aalamiin. Afabihaazal hadiis
antum mudhbinuun. Wataj'aluun
rizqakum annakum tukazzibuun.*

(Al-Waqi'aa, 75-82)

فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ ۖ وَإِنَّهُ لَقَسَمٌ لَّا تَوْ
تَعْلَمُونَ عَظِيمٌ ۚ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي
كِتَابٍ مَّكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۚ أَفَبِهَذَا الْحَدِيثِ
أَنْتُمْ مُذْهَبُونَ ۚ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ
تُكَذِّبُونَ ﴿٧٥﴾

Tarjuma: "Pas! nahi, Mai qasam khaata hoon taaraon ke mu'aaqe ki, aur agar tum samjho to ye babut badi qasam hai, ke ye ek buland paaya Qur'an hai, ek mehfooz kitaab mein sabat, jise mutahirreen ke siwa koi chuh nahi sakta. Ye Rabbul Aalameem ka naazil kardah hai. Phir kya is kalaam ke saath tum be'aitnayi barat-te ho, aur is ne'mat mein apna hissa tum ne ye rakha ke ise jhutlaate ho?"

Is Qur'an, is azmath waali kitaab, jo Kitaab-e-Kareem hai, Kitaab-e-Maknoon hai, ke baare mein tumhari ye susti, tumhari ye kasalmandi, tumhari ye na-qadri aur tumhara ye amli ta'ttul ke tum ise jhutla rahe ho! Tum ne apna hissa aur naseeb ye banaliya hai ke tum iski takzeeb kar rahe ho? Takzeeb is mu'ane mein bhi ke Qur'an ka inkaar kiya jaaye, ise Allah ka kalaam na maana jaaye aur takzeeb amli ke ziman mein wo cheez bhi iske taabe aur shaamil hogi jo mai bayaan kar chuka hoon. Yani hamil-e-kitaab-e-Ilaahi hone ke bawajood iski zimmedariyon ko adaa na kiya jaaye. Allah Ta'ala hammein is anjaam se mehfooz rakhe ke hum bhi aise logaon mein shaamil ho. Hum mein se har shakhs ko in haqooq ke adaa karne ki apni imkaani had tak bharpur koshish karni chaahiye.



